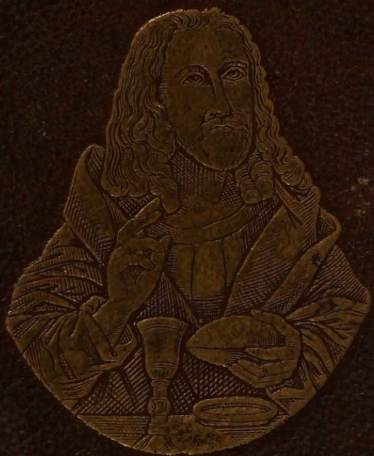


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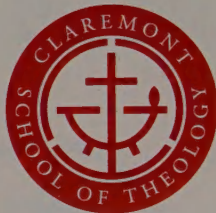


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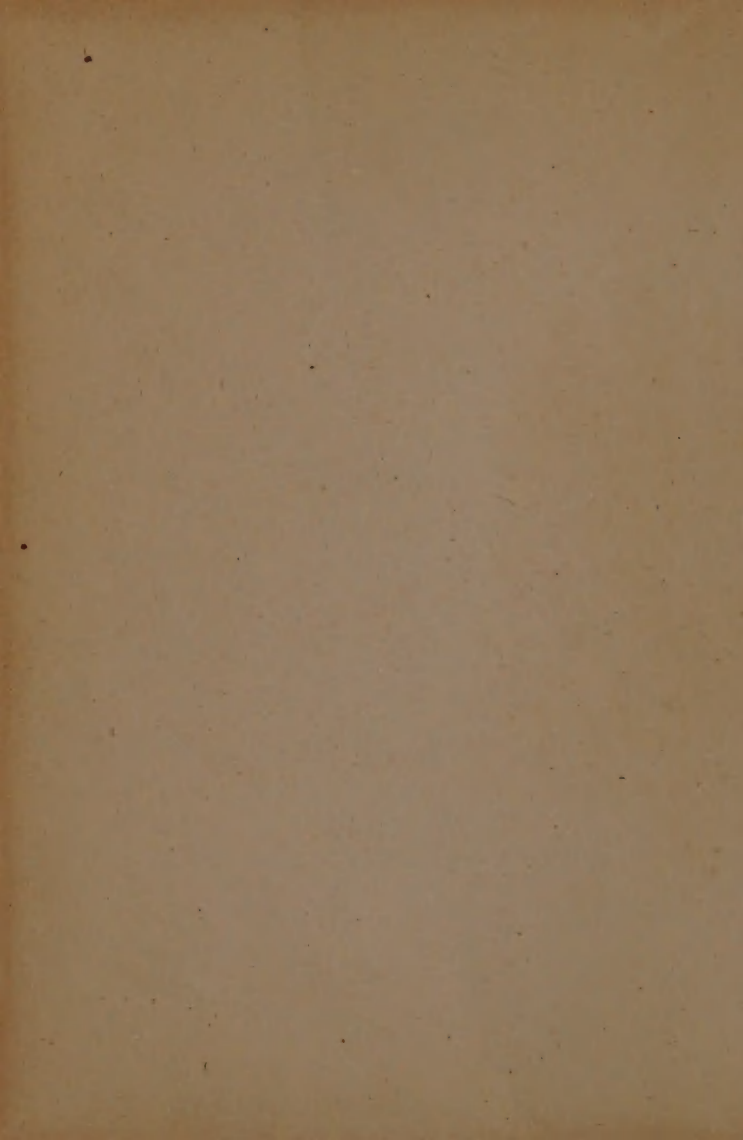


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# SCRIPTURE HISTORY

FOR THE YOUNG

BY THE

Rev. JOHN HOWARD, A.M.

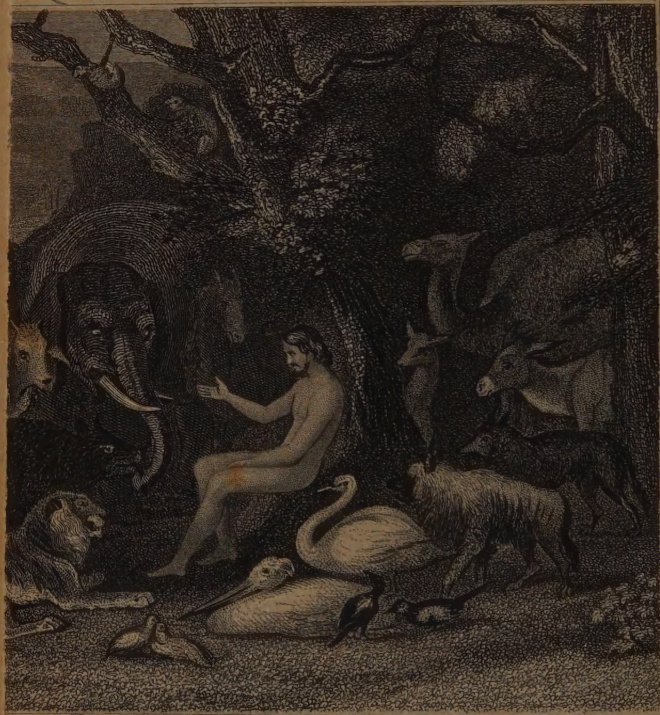
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SCRIPTURE HISTORY  
FOR  
THE YOUNG

BY THE REV. JOHN HOWARD, A.M.



A WISE SON MAKETH A GLAD FATHER  
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# SCRIPTURE HISTORY,

FOR THE YOUNG.

BY THE REV. JOHN HOWARD, A.M.

III

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EMBELLISHED WITH NEARLY 300 ENGRAVINGS.

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VOL. I.

New York:

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12 DEY STREET.

32-22505

## P R E F A C E.

As the globe on which we live has its different divisions, and as the heaven above us has its different constellations, so the Bible has its different departments. This inestimable book contains doctrines, precepts, promises, prophecies, prayers, songs, and the glorious discoveries of a future world; and, also, the most extraordinary histories ever presented to the minds of men. Now, it is to the last of these we wish to invite your attention.

This work will present before you in familiar and affectionate language the history of persons, families, tribes, cities, nations, and empires, and the astonishing events which were connected with them, by the arrangements of a holy, wise, and inscrutable Providence; it will contain a period of more than four thousand years, during which may be clearly seen a long chain, consisting of many links, displaying the power, the wisdom, the goodness, and the sovereignty of the Most High.

How wonderfully the Bible differs from all other books! this book is the Word of God, it has a stamp upon it, and that stamp is the impress of the seal of Jehovah; what a difference there is betwixt the greatest fires kindled by the

## PREFACE.

power of man, and the sun which is kindled by the power of God, giving light and heat to the universe—as great the difference between the best of books written by the pen of man, and this blessed book written by the Spirit of God; it has such a holiness and majesty as proves it to be divine; and then, by the Spirit, it has a power to change and purify the vilest of the human race, and turn them to God.

The design of the present work on Scripture History is to allure and persuade young minds to a diligent reading and careful study of the Word of God, in obedience to the command of Jesus, “Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me.” The author believes that this little work, designed as it is specially for the young, is eminently calculated to convey much knowledge of those parts of Holy Scripture to which reference has been before made: and who can tell the incalculable advantage of such knowledge to the rising generation? He therefore affectionately commends this effort to benefit the young, to parents, particularly to Christian mothers, believing that it will greatly assist them in their endeavours to impart to the lambs of Christ’s flock the lessons of divine truth.

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THE CREATION.

(GEN. I. 1-5.)

THE GREAT CREATION OF THE LORD  
STANDS FORTH IN ITS SUBLIME ARRAY,  
AND WILL ENDURE UNTIL HIS WORD  
DISSOLVES IT AT THE JUDGMENT DAY.



## THE CREATION.

“The Spirit of God moved upon the face of the waters.”—GENESIS, chapter i., verse 2.

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BEFORE CHRIST, 4004 YEARS.

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THE great work of the creation occupied six days. On the first day, after the formation of the heaven and earth, the Spirit of God, that is, his divine essence and power, moved upon the face of the waters, and said “let there be light.” With the Lord to will is to do, and light in all its beauty and purity immediately shone upon the world at his command. His presence is the light of the soul, and will never be withheld from us if we earnestly and sincerely pray for its guidance. The great moral light of the world is the Saviour Jesus, who came down from heaven to conquer darkness, or sin. The Almighty divided the light from the darkness, for it can have no kindred with it; and he called the light day, and the darkness night.

On the second day God made the firmament, to which he gave the name of Heaven.

## THE CREATION.

On the third he separated the dry land from the waters, and called the latter the sea. He afterwards commanded that the earth should produce all sorts of herbs and fruits having in themselves their seeds for the reproduction of their species. On the fourth day he made the heavenly bodies; the sun to rule the day, and the moon and the stars to rule the night; and to regulate by their courses the seasons, years, and days. On the fifth day he created the fishes of the sea, the fowls of the air, and every living creature that moveth upon the face of the earth; and finished, on the sixth day, his great work by the formation of man himself, to whom they were destined to be subject. The Almighty rested on the seventh day from all his labours, and decreed that it should for ever be kept holy: this was the first sabbath.

Out of the ground, or, as the expression signifies, the terraqueous globe, comprehending both land and water, was every living thing created; and man also, out of the dust of the earth. The knowledge of this should teach humility and submissiveness to God, for although we are made in his image, still we are but of the earth, and our bodies must certainly perish and return to it again.







THE GARDEN OF EDEN.

(GEN. CH. I. V.)

EDEN, HEAVENLY DWELLING PLACE,  
ABODE OF ALL DELIGHT AND PLEASURE,  
WAS MADE FOR ADAM AND HIS RACE  
UNTIL BY SIN THEY LOST THE TREE OF

## THE GARDEN OF EDEN.

“The Lord God planted a garden eastward in Eden.”—GENESIS, chapter ii., verse 8.

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BEFORE CHRIST, 4004 YEARS.

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GOD, after the creation of the heavens, the earth, and the sea, and all that they contain, made man in his own image, breathed into him the breath of life, and placed him in the garden of Eden which he had planted. The word Eden in Hebrew signifies pleasure, and the garden of Eden might be called the place or garden of pleasure. Here grew every tree pleasant to the sight, and good for food; also, in the middle, the tree of life, and the tree of knowledge of good and evil. Four rivers flowed through the garden: the first-named, Pison, the western stream, arose from the parting of the Euphrates and Tigris, and compassed Havilah, or the eastern tract of Arabia; Gihon, the second, supposed to be the eastern stream, also arose from the parting of the Euphrates and Tigris, and compassed Ethiopia; the third, Hiddekel, or the Tigris, took its course along the frontiers of Assyria; and the fourth was the Euphrates

## THE GARDEN OF EDEN.

In this delightful abode all that could charm the sight, or gratify the desires of man was to be found; and here he might have existed, a stranger to the pang of death, had he but been obedient to the divine command. This command was just in itself, being given simply to test his obedience, and was easy of fulfilment. "Of every tree of the garden thou mayest freely eat," said the Lord: "but of the tree of knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die."

Adam being alone, and having no help meet for him, God caused a deep sleep to fall upon him, and as he slept took one of his ribs, of which he formed woman, and brought her unto the man.

It was evidently intended by the Almighty that mankind should exist in a state of innocence and purity, and consequently of virtue and happiness; but as the virtue that cannot withstand temptation is scarcely worthy of the name, so it pleased him to lay one injunction, and one only, upon Adam, for a trial of his faith and obedience.



THE JUDGMENT OF ADAM.

(GEN. III. 1-6.)

GUILTY TRANSGRESSORS OF GOD'S LAW,  
IN VAIN THEY FROM HIS PRESENCE FLY;  
THEIR MINDS ARE STRUCK WITH HOLY AWE  
AT JUDGMENT'S GIVEN FROM ON HIGH.



## THE JUDGMENT OF ADAM.

"They heard the voice of the Lord God walking in the garden in the cool of the day ; and Adam and his wife hid themselves from the presence of the Lord God amongst the trees of the garden."—GENESIS, chapter iii., verse 8.

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BEFORE CHRIST, 4004 YEARS.

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WHEN Adam and Eve began to taste the delights of Paradise, Satan, who had been expelled from heaven because of his pride, and who could not behold the fidelity of our first parents without envy, resolved to tempt them, and endeavour to effect their ruin, and that of their posterity. For this purpose he assumed the form of the serpent, and by his subtle arguments induced the woman to eat of the forbidden fruit, who afterwards persuaded her husband to commit the same fault.

Adam and his wife had no sooner fallen from their state of innocence, than they perceived that they were naked ; which was not before apparent to them, because they were, previous to their sin, pure as the angels : they now made themselves coverings of fig leaves. Hearing the voice of the Lord God in the garden, instead of being

## THE JUDGMENT OF ADAM.

delighted thereat, as hitherto, they fled and hid themselves. God called Adam unto him, and asked where he was, when he replied, that he was afraid to appear before him, because of his nakedness. The Almighty having reproached him for his disobedience, Adam excused himself by accusing Eve, who in her turn urged that the serpent had beguiled her into eating the fruit. But God could not be deceived by these pretexts, for he knows our innermost thoughts. He first cursed the serpent, and put enmity between him and mankind; and predicted that, as he had seduced the woman to transgress the law, her seed should one day bruise his head. He next said to the woman, "I will greatly multiply thy sorrow and thy conception, and thy husband shall rule over thee." Adam was condemned to labour, and to till the ground in the sweat of his face all the days of his life.

How vain is the attempt to hide our faults from the all-seeing eye of God! Adam and Eve perceived this when too late; and also that no dependence could be placed upon the promises of the deceiver Satan, who, though he may allure for a while, will ultimately bring destruction upon all who listen to him.







THE EXPULSION FROM PARADISE.

(GEN. CH. III. V. 23.)

CONDEMNED FOR SIN TO EARTHLY TOIL,  
OUR WRETCHED PARENTS SORROWING GO  
TO FILL THE STREBORN, THORNY SOIL,  
AND SUFFER ALL THE PAIN OF WOE.

## EXPULSION FROM PARADISE.

“He drove out the man; and he placed at the east of the garden of Eden cherubims, and a flaming sword which turned every way, to keep the way of the tree of life.—GENESIS, chapter iii., verse 24.

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BEFORE CHRIST, 4004 YEARS.

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OUR first parents, having departed from the paths of duty and obedience, were no longer worthy to enjoy the blessings God had so lavishly bestowed upon them in Paradise. They had failed to obey the only law that was imposed upon them, and had broken through the sole restriction that was placed upon their freedom of action. The decrees of the Lord are just, and the punishment that he has assigned for sin must surely come to pass. Their regrets and sorrows were unavailing; they must leave the delightful abode that had been made for them, and become wanderers upon the face of the earth. These unhappy creatures were sent forth from the garden of Eden, and at the east of it cherubims and a flaming sword were placed to guard the tree of life, and to prevent their ever again returning.

Thus were these sinners driven from Para-

## EXPULSION FROM PARADISE.

dise to bewail their transgression. They remembered with regret the blessings they had before tasted, and for which they were created; and, suffering the evils they had brought upon themselves, and which would descend to their posterity, their condition must have been grievous indeed. But God does not leave men entirely to perish, and in the midst of their tribulation, he gave his gracious promise of a future Redeemer who should bruise the Serpent's head, conquer death, and make an everlasting atonement for the sins of his people. The view they were permitted to take of this mercy to come was a consolation that supported them in the time of trouble, and without which their afflictions would have been too great for them to bear. True Christians can never be sufficiently grateful for the bounty of the Almighty, manifested from the beginning of all time; and if, as a punishment for disobedience, they are denied an earthly paradise, may rest confident, upon a genuine repentance of their faults, that they will inherit a heavenly one for ever, of infinitely more blessedness, through the merits of Jesus Christ the Saviour of the world.



THE MURDER OF ABEL.

(GEN. CH. IV. V. 8.)

THE WICKED CAIN, BY ENVY MOVED,  
STREW RIGHTEOUS ABEL; BUT THE DEED  
WAS SEEN OF GOD: HE ABEL LOVED,  
AND CAIN'S JUST PUNISHMENT DECREED.



## THE MURDER OF ABEL.

"Cain talked with Abel his brother ; and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him."—GENESIS, chapter iv., verse 8.

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BEFORE CHRIST, 4003 YEARS.

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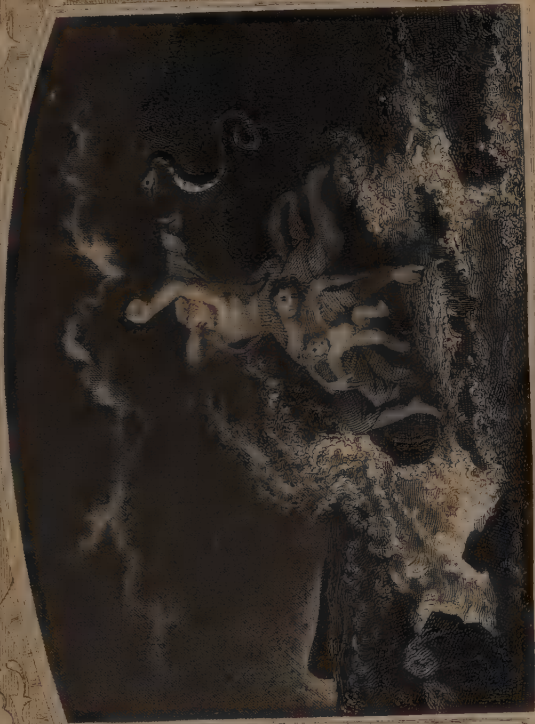
ONE of the most terrible and immediate effects of the sin of Adam was the death of his son Abel. The evil spirit, perceiving that Abel faithfully served God, created in the heart of his brother Cain a cruel envy of him. Abel, who was a keeper of sheep, offered unto God of the firstlings of his flock ; and Cain, a tiller of the ground, of the fruits of it. But as He who searcheth all hearts saw that Cain's was filled with envy, he rejected his sacrifice ; and was, on the contrary, well pleased with his brother's. The more acceptable was the offering of Abel, the more manifest was the jealousy of Cain ; and the Lord, who loves them that love one another, demanded of the latter why he was angry : "If thou doest well," said he, "shalt thou not be accepted ? and if thou doest not well, sin lieth at the door ;" proving that it was not the nature of the sacrifice that was displeasing, but the spirit in which it was offered. Even God's

## THE MURDER OF ABEL.

word fell heedless on his ears, and his rage against his brother increased, notwithstanding that he beheld in him nothing but good. Cain eventually enticed Abel away, doubtless to some secluded place, whence his cries might not reach his parents' ears; and "when they were in the field, Cain rose up against Abel his brother, and slew him."

God, who never suffers the unrepentant guilty to go unpunished, demanded of Cain, "Where is Abel thy brother?" to which he replied, with the audacity of crime, that he knew not, and that he was not his brother's keeper; as though it were possible to deceive the Almighty. The Lord reproached him with severity for the heinous sin he had been guilty of, telling him that he was cursed from the earth, which had opened to receive his brother's blood, and that he should be a fugitive and a vagabond thereon. Cain afterwards complaining that his punishment was greater than he could bear, and that every one would slay him; God, in justice remembering mercy, said, "whosoever slayeth Cain, vengeance shall be taken on him sevenfold," and set a mark upon him, lest any finding him should kill him.





THE DELUGE.

(GEN. CH. VII. V. 1-12.)

THE DELUGE CAME, SO DREAD AND DARK,  
OF WATERS FALL'N FROM HEAVEN'S FOUNT;  
BUT GOD PRESERVED GOOD NOAH'S ARK  
UNTIL IT RESTED ON THE MOUNT.



## THE DELUGE.

"All the fountains of the great deep were broken up, and the windows of heaven were opened. And the rain was upon the earth forty days and forty nights."—GENESIS, chap. vii., verses 11, 12.

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BEFORE CHRIST, 2349 YEARS.

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As soon as men began to multiply, they greatly increased in sin; so much so, that it "repented the Lord that he had made man on the earth." The same evil spirit that had caused Cain to kill his brother, now spread over the world so much wickedness, that the Divine Being determined to destroy the sons of Adam. But in the midst of all this crime, one just man was found, who had preserved his innocence unsullied. Noah found grace in the eyes of the Lord, and for his sake did mankind not utterly perish. God declared unto him that he was resolved to destroy the world by an universal deluge, but as he found him just and upright, he would save him and his family from this punishment. He then commanded him to make an ark, and gave him the exact dimensions and proportions that it should have, so that when the time of the deluge were come, he might enter it with his family, and the animals that were

## THE DELUGE.

to be preserved. This period having arrived, he commanded Noah to provide food in the ark for himself, and for all the living creatures that were to be there saved; seven pairs of every clean animal, and two pairs of the unclean. Noah then entered the ark with his three sons, Shem, Ham, and Japheth, his wife, and his sons' wives.

The Lord now caused it to rain with violence upon the earth for forty days and forty nights; and in such frightful torrents did the waters pour down, as to entirely destroy the face of nature, overtopping the highest mountains. Every living creature perished, save those contained in the ark; but the cause of the destruction of the former only served to bring Noah and his family nearer to heaven.

Noah's righteousness, in the midst of so much sin and depravity, is a proof that we have within us the power to withstand temptation, if we will but exert it. And our being surrounded by crime in all its varied forms should only be an inducement for us to buckle on more tightly the armour of faith.



### NOAH'S SACRIFICE.

(GENESIS VIII. 20.)

THE OFFERING OF A GRATEFUL MIND  
IS NEER REJECTED BY THE LORD;  
AND MANY BLESSINGS HERE WE FIND  
ARE PROMISED THOSE WHO KEEP HIS WORD.



## NOAH'S SACRIFICE.

“Noah builded an altar unto the Lord; and took of every clean beast, and of every clean fowl, and offered burnt offerings on the altar.”—GENESIS, chapter viii., verse 20.

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BEFORE CHRIST, 2348 YEARS.

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AFTER the flood had covered the earth for the space of a hundred and fifty days, God remembered Noah and all that were shut up with him in the ark. He made a wind to pass over the earth, the waters began to disappear, and seven months after the commencement of the Deluge the ark rested upon Mount Ararat. Some time after this Noah opened the window that he had made in the ark, and sent forth a raven, which returned not to him. But the dove that he afterwards sent out, finding no rest for the sole of her foot, the earth being still covered with water, came back to him; and being again released seven days later, returned with an olive-leaf in her beak. Sent a third time, she returned no more. Noah now took off the covering of the ark, and beheld that the face of the earth was dry; and after he had received a formal order from God, left it, with his family, and all

## NOAH'S SACRIFICE.

that had found shelter therein. His first act was then to build an altar unto the Lord, and offer sacrifice upon it in gratitude for the favour and protection he had received amidst the universal destruction. God was pleased with his offerings, and declared that he would never again curse the earth for the sins of mankind. He blessed Noah and his sons, and commanded them to replenish it. He also made a covenant with him never more to destroy the world by a flood, and as a token thereof, set his bow in the clouds, that when he beheld it he might remember his promise; and that its appearance might assure future generations of his goodness and mercy. We often behold the rainbow when we most fear the prevalence of rain, and thus are comforted with God's sign that another deluge shall never visit us.

Nothing can be more acceptable to the Divine Being than the tribute of a grateful heart. For Noah's act of faith and thankfulness, not only were he and his immediate descendants the recipients of God's bounty, but blessings were entailed upon generations yet unborn.





# THE BUILDING OF THE TOWER OF BABEL.

(GEN. CH. XI. V. 4.)

THE TOWER OF BABEL IS BEGAN;  
MEN FROM SOME FUTURE FLOOD TO SAVE.  
BUT GOD, TO CHECK THE FUTILE PLAN,  
CONFUSION TO THEIR LANGUAGE GAVE.



## THE BUILDING OF THE TOWER OF BABEL.

“They said, Go to, let us build us a city and a tower, whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth.”  
—GENESIS, chapter xi., verse 4.

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BEFORE CHRIST, 2217 YEARS.

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THE children of Noah beginning to multiply upon the earth, in the course of a few years became very numerous, and not being able to live longer together, agreed to separate, and go in search of other lands. But previous to this separation they undertook a work which showed both their folly and their vanity. Come, said they, let us build a city, and a tower, whose top may reach unto the sky. This extravagant design was to serve two purposes, the one to make them a name by means of a superb edifice, and the other to defend themselves against God himself, should he again will to punish the earth with a deluge, thus doubting his word after he had given his gracious promise to the contrary.

But it was soon evident to sinful man, that it is only by humility he can elevate himself, and should rather by penitence

## BUILDING OF THE TOWER OF BABEL

try to mitigate God's just anger, than to resist his vengeance by vain efforts. "The Lord came down to see the city and the tower, which the children of men builded." He then, to the overthrow of all their projects, so confounded their language that they no longer understood each other. They were thus forced to abandon this ill-begun and unfinished work of their vanity, and to separate themselves into companies, and seek new countries, hitherto unpeopled. This tower was called the Tower of Babel, or confusion, from the confusion of tongues that prevented its being finished.

How futile are all the works of men when opposed to the Divine will! Instead of erecting edifices on earth that may serve to perpetuate our names to posterity, we should rather try to build upon a sure and imperishable foundation, and strive to make for ourselves an inheritance in heaven, by being always forward in good works, and having a lively faith in God's mercy.

Let us truly repent of our sins, in humility of spirit and a steadfast purpose to lead a new life, as more redounding to God's honour than the magnificence and splendour even of the buildings we may raise to his worship.



ABRAHAM ENTERTAINS THREE ANGELS

( GEN CH XXII V 2 )

THREE MESSENGERS FROM GOD ABOVE  
COME DOWN AND VISIT ABRAHAM'S TENT  
THEY TIDINGS BRING OF HEAVENLY LOVE  
THE PROMISED SON SHALL SOON BE SENT



## ABRAHAM ENTERTAINS THREE ANGELS.

"He lift up his eyes and looked, and, lo, three men stood by him: and when he saw them, he ran to meet them from the tent door, and bowed himself toward the ground."—GENESIS, chapter xviii., verse 2.

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BEFORE CHRIST, 1898 YEARS.

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THE duties of hospitality were strictly followed in the early ages of mankind, the more so as inns and places of accommodation were not then to be found, as in modern times. In accordance with this Abraham was seated in the door of his tent, in the heat of the day, waiting to entertain any tired traveller that might chance to pass by, when he looked up, and saw three persons standing by him: these were three angels. His kindness would allow no one to pass without offering him rest and refreshment; so he ran to meet them, saluted them with the most profound respect, and begged of them to wash their feet and repose, while food should be prepared for them. Washing the feet was necessary after travelling in these hot climates, where nothing was worn on them but sandals; thus we frequently find the custom mentioned in Scripture. Having by his entreaties prevailed upon

#### ABRAHAM ENTERTAINS THREE ANGELS.

the men to stay, Abraham hastened into the tent to Sarah his wife, and bade her to prepare quickly, and bake three cakes for the travellers. He then himself selected a young calf from his herd, and caused it to be killed and dressed for their entertainment. He next took butter and milk, and the calf which had been dressed, and set it before his guests, respectfully standing by during their repast.

When the meal was concluded, the angels demanded of Abraham where was Sarah his wife. Mark his reply, "In the tent,"—attending to her duties with a becoming modesty. They then assured him that God's promise of a son should be fulfilled, at which Sarah, who was still in the tent, laughed, for Abraham and herself were both aged. She was justly chided for thus doubting the word of the Lord, and reminded that with him nothing was impossible, or too difficult of performance. After this the angels departed, being accompanied by the attentive Abraham, "to bring them on the way."

May we learn to practise the virtue of hospitality, and not turn the houseless wanderer from our door without affording him seasonable relief.





# THE DESTRUCTION OF SODOM AND GOMORRAH

THE JUST FROM EVIL GOD DEFENDS,  
 BUT NOW ON MEN WHO WAKE HIS IRE  
 DESTROYING FLAME FROM HEAVEN DESCENDS,  
 AND CITIES PERISH IN THE FIRE



## THE DESTRUCTION OF SODOM AND GOMORRAH.

“The Lord rained upon Sodom and upon Gomorrah brimstone and fire from the Lord out of heaven.”—GENESIS, chapter xix., verse 24.

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BEFORE CHRIST, 1898 YEARS.

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THE wickedness of Sodom and Gomorrah was so great that the Lord determined to destroy those cities. Lot was the only man found worthy to be saved out of the whole of their inhabitants. He was warned by angels to depart from accursed Sodom, the destruction of which was soon to take place. Had but ten righteous men been found in the city it would have been spared at the intercession of Abraham.

The time for the infliction of God's vengeance having arrived, Lot, as directed by the angels, went unto his sons-in-law, warning them of the wrath to come, and urging them to fly with him, but they rejected his advice with ridicule. When the morning arose that was to witness the overthrow of the doomed cities, Lot was still found to linger; but the angels took him, and his wife, and his daughters by the hand, and

## DESTRUCTION OF SODOM AND GOMORRAH.

led them out of the city, commanding them to look not behind them, nor stay in the plain, but to escape to the mountain, lest they should be consumed. Lot was fearful that he should not reach the mountain, and begged that he might find an asylum in Zoar, a small and neighboring city; which request the Lord graciously complied with, and for his sake this city was spared.

As soon as Lot had entered Zoar, the Lord caused fire and brimstone to descend upon Sodom and Gomorrah, which consumed them, with the surrounding country and all its inhabitants. But Lot's wife, perhaps frightened by the cries of the dying, or probably moved with regret for the home she had left, forgot the command of the angels, and looked back, when, as a punishment for her disobedience, she was immediately changed into a pillar of salt.

Let us imitate Lot and keep ourselves free from sin, even in the midst of it, and that it is possible to do so the instance before us is a sufficient example. We must also bear in mind that he who lingers in pursuing the path pointed out to him by God, had better take care lest he also perish with the wicked.



### THE DEPARTURE OF HAGAR.

GEN. xxi. 14.  
IN SORROW, FROM THEIR FORMER HOME,  
HAGAR AND ISHMAEL, NOW MUST FLY,  
CONDENED THE WILDERNESS TO BEAR  
MAYHEM TO LIVE, MAYHEM TO DIE.



## THE DEPARTURE OF HAGAR.

“She said unto Abraham, Cast out this bondwoman and her son : for the son of this bondwoman shall not be heir with my son, even with Isaac.”—GENESIS, chapter xxi., verse 10.

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BEFORE CHRIST, 1892 YEARS.

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God accomplished the promise that he had made to Sarah, by giving her a son at the time appointed. Abraham named this son Isaac, which signifies “laughter,” for Sarah laughed with distrust at God’s promise, and Abraham with gladness.

Ishmael, the son of Hagar, Abraham’s bondwoman, perceiving his hopes of inheritance thrown to the ground by the birth of Isaac, whom he must now consider his father’s heir, conceived against him a secret jealousy. This feeling was soon evinced by the manner in which he treated him; viz., with mockery and derision. Sarah, with all the tenderness of a parent, anxious to prevent any ill consequences from this disunion, prayed Abraham to send away Hagar and her son Ishmael. The father, being commanded by God to comply with her request, “rose up early in the morning, and took bread, and a bottle of water, and

## THE DEPARTURE OF HAGAR.

gave it unto Hagar, putting it on her shoulder, and the child, and sent her away: and she departed, and wandered in the wilderness of Beer-sheba."

Hagar and her son had not been long in the wilderness, when the water given to her by Abraham was exhausted, and there being no prospect of a further supply, she expected nothing less than the death of her child. That she might not be witness of so sad an event, she cast him under a shrub, went a good way off, and sat down and wept. In the midst of her grief an angel of God called unto her out of heaven, bidding her take care of Ishmael, and fear not, for God would "make him a great nation." He then directed her to a well of water, whither she went and filled the bottle, and gave the lad to drink. In this solitude was Ishmael brought up, and he became an archer, or hunter.

Had Hagar and Ishmael conducted themselves well, they might doubtless have remained in the family of Abraham; but as they suffered envy and malice to poison their minds, they were justly expelled from their home. God will not suffer us to persecute one another with impunity, but will sooner or later punish our uncharitable deeds.







ABRAHAM'S SACRIFICE.

GEN. XXII. 1-12.

THE LORD'S COMMANDS SHOULD BE OBEYED  
AND ALL HIS WILL ON EARTH BE DONE.  
EVEN IF THE SACRIFICE BE MADE  
OF A BELOVED AND ONLY SON.

## ABRAHAM'S SACRIFICE.

"He said, Lay not thine hand upon the lad, neither do thou anything unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me."—GENESIS, chapter xxii., verse 12.

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BEFORE CHRIST, 1872 YEARS.

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ISHMAEL being driven from the house of Abraham, Isaac lived in peace, the sole heir of his father's wealth. God, in order to test Abraham's faith, commanded him to sacrifice this well-beloved and only son upon a mountain, to be pointed out to him. The chosen servant of the Lord, knowing that he had obtained this son from him, hesitated not to comply with his Divine master's commands, and, conquering his paternal feelings, and recollecting the promise, that his posterity should multiply as the stars of heaven, he made the necessary preparations for the offering.

Abraham then rose up early in the morning, and taking with him his son Isaac, and two of his servants, went unto the place of which God had told him. On the third day he beheld the spot afar off, that was to de-

### ABRAHAM'S SACRIFICE.

prive him of what he held most dear in the world ; and, desiring his servants to remain while himself and Isaac went to worship, he took the wood of the burnt-offering, and laid it upon his son, and the fire in his hand, and a knife ; and they went both of them together. Having at length reached the place of sacrifice, Abraham built an altar, and laid the wood in order, and then bound his son, and laid him on the altar upon the wood. The Almighty being now satisfied with these proofs of Abraham's faith and Isaac's submission, sent an angel, who arrested the arm of the father at the moment when, in obedience to the Divine dictates, he was about to take the life of his son. A ram was found, caught by his horns in a neighbouring thicket, which was offered as a sacrifice in the stead of Isaac.

As a reward for Abraham's fidelity, God promised him many blessings, and that also through him all nations of the earth should be blessed. This may be taken as a foretelling of the great Redeemer, who was to appear in the fulness of time, and offer himself a sacrifice for the sins of all mankind.



# REBEKAH AT THE WELL.

(GEN. CH. XXIV. V. 48.)

THE SERVANT SENT A WIFE TO SEEK  
FOR ISAAC, PRAYS FOR GOOD SUCCESS;  
AND GOD, WHO EVER PROTECTS THE WEAK,  
TH' IMPORTANT MISSION DEIGNS TO BLESS.



## REBEKAH AT THE WELL.

“She made haste, and let down her pitcher from her shoulder, and said, Drink, and I will give thy camels drink also.”—  
GENESIS, chapter xxiv., verse 46.

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BEFORE CHRIST, 1857 YEARS.

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ABRAHAM, being old, and desirous of marrying his son Isaac before his death, was not willing that he should take a wife of the daughters of the Canaanites, among whom he dwelt, but that she should be of his own kindred. For this purpose he commanded his eldest servant to make a journey to Mesopotamia. The servant prayed to the Lord to point out to him the future wife of Isaac by this sign, that, when the daughters of the city of Nahor came to draw water from the well, and he should ask a little for himself, not only should the chosen one give him to drink, but also offer water for his camels.

God did not suffer the diligence of Abraham's servant to pass unheeded. Before the prayer was finished, the beautiful Rebekah, the daughter of Bethuel, the son of Milcah, wife of Nahor, Abraham's brother, came forth from the city to draw water. When

## REBEKAH AT THE WELL.

she had filled her pitcher, he requested her to give him to drink. Rebekah immediately complied, and also drew for his camels. The faithful messenger knew by this that she was destined by God to be the wife of his young master, and he immediately gave her an ear-ring and bracelets, and asked if there were room in her father's house for him and his company to lodge. The answer proved favourable. Being come in, he would neither eat nor drink until he had delivered his errand. When the relation of his message was concluded, Laban and Bethuel, perceiving the hand of God was in the affair, immediately consented to the desired union; and Rebekah also expressing herself willing, they shortly departed for the home of Isaac.

In Abraham's servant we behold a pattern of fidelity to his master, and anxious attention to his interests, well worthy of imitation. In the whole transaction the providence of the Lord, even in our temporal concerns, cannot fail to be visible, and will necessarily create in our hearts a lively gratitude for his bounty, and a humble acquiescence in his dispensations.





ESAU SELLS HIS BIRTHRIGHT.

(GEN. CH. XXV. V. 32.)

LET THEM DEWARE, WHO BLINDLY SELL,  
THEIR HEAVENLY GIFTS FOR EARTHLY GAIN,  
THEIR FUTURE ANGUISH WHO CAN TELL;  
THEIR VAIN REGRETS AND LASTING PAIN.



## ESAU SELLS HIS BIRTHRIGHT.

“Esau said, Behold, I am at the point to die: and what profit shall this birthright do to me?”—GENESIS, chapter xxv., verse 32.

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BEFORE CHRIST, 1805 YEARS.

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AFTER the death of Abraham, God greatly prospered Isaac his son; and to complete the happiness of the latter was only needed the blessing of children, which had hitherto been denied him, though he had been married twenty years. The Lord at length listened to Isaac's prayer, and two sons were born unto him, Esau and Jacob.

When these children were grown up, Esau, the elder, who was a hunter, returning one day wearied from the chase, earnestly desired a pottage of lentiles that had just been prepared by Jacob, which the latter would not give him but at the price of his birthright. Esau cannot be supposed to have been dying of hunger in his father's house; he seems rather to have meant, in the words of the text, that he should not live to inherit Canaan, or any of the promised blessings, and that it signified little who had them when

## ESAU SELLS HIS BIRTHRIGHT.

he was dead. He consequently sold his birthright for this mess of pottage.

The right here mentioned was Esau's by birth, but Jacob's by promise; and however commendable the desire of the younger to secure it, he should not have done so by taking advantage of his brother's necessity. Esau's selling his birthright for a few lentils may well serve as a warning to those who are too eager to enjoy temporal comforts at the expense of spiritual blessings.

Those who are guilty of this folly make as bad a bargain as he did; and if they think but lightly of the consequences at the time present, will one day regret the manner in which they now despise the inheritance of the blessedness of the kingdom of heaven, which is promised to all true believers in, and doers of God's word. Therefore let us take heed lest we fall, and be tempted to barter the priceless treasures of a future existence for the transient pleasures of this world, that, even when possessed, are but vanity and vexation of spirit.



# ISAAC BLESSES JACOB.

(GEN. XXVII. 1-39.)

WITH HUMBLE FAITH LET CHRISTIANS TRY  
GOD'S PROMISED BLESSING FOR TO MERIT  
OF THE SALVATION FROM ON HIGH  
THAT TRUE BELIEVERS SHALL INHERIT.



## ISAAC BLESSES JACOB.

"His father Isaac said unto him, Come near now, and kiss me, my son."—GENESIS, chapter xxvii., verse 26.

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BEFORE CHRIST, 1760 YEARS.

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ESAU having sold his birthright to Jacob, Rebekah their mother confirmed this advantage to the younger, many years afterwards, in the following manner. Isaac being now about 135 years of age, and desirous of blessing his children before he died, called his son Esau, and commanded him to go out to the field, and take some venison and make savoury meat, that he might eat thereof and bless him. Rebekah hearing this, bade Jacob bring two kids from the flock, of which she prepared meat such as Isaac loved. She then clothed him with Esau's garments, and covered his hands and neck with the skins of the kids, that his father, whose eyes were now dim, when he heard Jacob's voice might at least believe by the skin on his hands that it was Esau, who was a hairy man.

When Jacob, all being ready, came to demand his father's blessing, Isaac, who recognised his voice, made him draw near; and

## ISAAC BLESSES JACOB.

having felt the hair of the skins that covered his son's hands, exclaimed, "The voice is Jacob's voice, but the hands are the hands of Esau." After Isaac had eaten, and, in kissing Jacob, had smelt the perfume of Esau's raiment, he said, "See, the smell of my son is as the smell of the field which the Lord hath blessed: Therefore God give thee of the dew of heaven, and the fatness of the earth, and plenty of corn and wine: Let people serve thee, and nations bow down to thee: be lord over thy brethren, and let thy mother's sons bow down to thee: cursed be every one that curseth thee, and blessed be he that blesseth thee."

Scarcely were these words pronounced, when Esau entered, and set before his father the venison that he had obtained in the chase. Isaac was greatly surprised when he learned what had taken place; but, instead of retracting his blessing, he confirmed it. Esau uttered a great and exceeding bitter cry, and requested to be blessed also; but a common benediction only was bestowed upon him.

We must take care lest, like Esau, we lose our promised blessing, and be so shut out from the light of the salvation of our souls.







### JACOBS VISION.

(GEN. CH. XXVII. V. 12.)

IN JACOBS LADDER WE MAY SEE  
THE COMFORT GOD IS PLEASED TO GIVE .  
HE THROUGH HIS SON OBTAINS THAT WE  
IN INTERCOURSE WITH HIM SHOULD LIVE .

## JACOB'S VISION.

“He dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it.”—GENESIS, chapter xxviii., verse 12.

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BEFORE CHRIST, 1760 YEARS.

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THE anger of Esau against his brother was but too apparent to Rebekah, whose tenderness sought to prevent its ill effects, and she determined to send Jacob from home. She prevailed upon Isaac to agree to his departure, affirming that she could not be happy if her son took a wife from the daughters of Canaan; and he was accordingly sent to Mesopotamia, to the house of Bethuel, her father, there to select a wife from the daughters of Laban.

Jacob left the country of his birth more as a fugitive than as a rich man, who would seek a wife accompanied by the pomp due to his station; and he was obliged to sleep in the open air, with a stone for a pillow. But in sleeping he had a vision, which plainly showed that God makes himself known to the poor and persecuted, and watches over them with a tender care. In this vision

## JACOB'S VISION.

Jacob saw a ladder whose top reached to heaven, and he beheld the angels of God ascending and descending on it. "The Lord stood above it, and said, I am the Lord God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it," and to thy children, who shall be as numerous as the dust of the earth, and in whom "shall all the families of the earth be blessed." God also told him that he would be with him wherever he went, and bring him again into this land, where he would accomplish all the promises he had made to him.

This mysterious vision indicated the providence of God for his people, during all future ages, and that he would be present with them in the time of affliction and persecution: thus they need fear neither the anger of men nor the ill-will of their brethren, since these only serve to bring him nearer to all true believers. The ladder may be considered as figurative of our Saviour, the end on the earth representing his human, and that in heaven his divine nature. By him we may draw near to the throne of the Most High, and by him only.



JACOB'S FIRST SIGHT OF RACHEL.

(GEN. CH. 29. V. 6.)

JACOB ARRIVED NEAR LABAN'S LAND.

RACHEL BEHOLDS: AND TO ACQUIRE  
IN MARRIAGE THE FAIR MAIDEN'S HAND.

HE SEVEN YEARS' SERVICE GIVES HER SIRE



## JACOB'S FIRST SIGHT OF RACHEL.

"Behold, Rachel his daughter cometh with the sheep."—GENESIS, chapter xxix., verse 6.

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BEFORE CHRIST, 1760 YEARS.

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JACOB, now assured of the protection of God, continued his journey without fear, and came into the land of the people of the east, where he was brought by the hand of Providence to the very field where the flocks of Laban his uncle were to be watered. Perceiving some shepherds in this field, he demanded of them whence they came; to which they replied, "Of Haran are we." He next asked if they knew Laban the son of Nahor, and received an affirmatory answer, and also the good news that he was well, and that Rachel his daughter was coming with the sheep.

While he yet spake with the shepherds, Rachel approached with her father's sheep, which she tended; when he immediately "went near and rolled the stone from the well's mouth, and watered the flock of Laban his mother's brother." He then saluted

### JACOB'S FIRST SIGHT OF RACHEL.

Rachel, and made himself known unto her, telling her that he was Rebekah's son.

Laban being informed by Rachel of Jacob's arrival, ran to meet him, and bid him welcome to his house. Jacob then disclosed to him the object of his journey, and also the animosity of his brother. Laban willingly consented that he should dwell with him, but at the same time would not accept of his services gratuitously; therefore Jacob agreed to serve him seven years, and that at the end of that time Rachel, Laban's second daughter, should become his wife.

The seven years of service being afterwards fulfilled by Jacob, Laban compelled him to marry Leah, his eldest daughter, alleging that the custom of the country did not permit of the marriage of the younger before the first-born; but upon Jacob's promise to serve another seven years for Rachel, Laban gave him this daughter to wife also.

See here the ill effects of deception; Jacob had deceived his father Isaac, and is now in his turn imposed upon by Laban. However unjustifiable may be the conduct of Laban, still we cannot but own that the retribution of the Lord was righteous.







JACOB WRESTLES WITH AN ANGEL.

(GEN. 32. V. 24.)

THE SUPPLICATIONS OF THE JUST  
FOR HEAVENLY BLESSINGS SELDOM FAIL;  
IF IN THE LORD THEY PUT THEIR TRUST.  
LIKE JACOB THEY WILL E'ER PREVAIL.

## JACOB WRESTLES WITH AN ANGEL.

"Jacob was left alone; and there wrestled a man with him until the breaking of the day."—GENESIS, chapter xxxii., verse 24.

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BEFORE CHRIST, 1739 YEARS.

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THE envy of Laban being excited by the prosperity with which God blessed Jacob, the latter deemed it prudent to leave Mesopotamia: from a similar cause had he formerly quitted the land of Canaan. The Lord himself commanded him to return to the country of his birth, and promised to defend him from the anger of his brother Esau. Jacob accordingly departed, taking with him his wives, Leah and Rachel, his cattle and all that belonged to him.

It was during this journey, as Jacob was alone, that, in the language of Scripture, "there wrestled a man with him until the breaking of the day. And when he saw that he prevailed not against him, he touched the hollow of his thigh; and the hollow of Jacob's thigh was out of joint as he wrestled with him. And he said, Let me go, for the day breaketh. And he said, I will not let

### JACOB WRESTLES WITH AN ANGEL.

thee go, except thou bless me. And he said unto him, What is thy name? And he said, Jacob. And he said, Thy name shall be called no more Jacob, but Israel; for as a prince hast thou power with God and with men, and hast prevailed. And he blessed him there."

Prayer may indeed be said to be wrestling with God, when our weakness is helped by the Spirit, and our earnest supplications cannot find utterance in words. An exercise requiring so much vigour and exertion, may be considered as an emblem of the true spirit of faith and prayer. Jacob held well his ground, and would rather have suffered anything than have departed without the angel's blessing. The struggle was a long one, but he fainted not; he persevered, and in the end prevailed. The blessing of Christ is only to be obtained by fervent prayer, and a determination to deserve it.

Observe the honour that was put upon Jacob: "thy name shall be called no more Jacob (a supplanter), but Israel (a prince with God)." The Lord loves to exalt his faithful servants.



THE RECONCILIATION OF ESAU AND JACOB.

GEN. CH. 33 V. 4.

ESAU IN JOY RUNS FORTH TO MEET  
HIS JACOB WITH A FOND EMBRACE:  
AND RECONCILIATION SWEET.

BETWEEN TWO BROTHERS NOW TAKES PLACE.



## THE RECONCILIATION OF ESAU AND JACOB.

“Esau ran to meet him, and embraced him, and fell on his neck, and kissed him : and they wept.”—GENESIS, chapter xxxiii., verse 4.

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BEFORE CHRIST, 1739 YEARS.

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JACOB, fortified by prayer and God's promise of protection, continued his journey. While thus on his way, he beheld at a distance Esau with a company of four hundred men ; and causing his wives and children to remain behind, he himself went forward to meet him.

We may better conceive than describe the emotions that must have agitated the breasts of these brothers, when they met after so long a separation. Jacob, full of humility, bowed himself to the ground seven times, until he came near Esau, who, doubtless softened by this submission, forgot the former wrongs he had suffered, and in a spirit of forgiveness and charity “ran to meet him, and embraced him,” with the utmost affection. Esau saw with pleasure the prosperity Jacob had been blessed with, and could hardly be prevailed upon to ac-

## RECONCILIATION OF ESAU AND JACOB.

cept the presents the latter offered to him. Jacob's fear of his brother was now at an end; and these gifts were not needed to propitiate his good will, but, with all the generosity of a noble spirit, he pressed them upon him.

Prudence ought to govern all our actions; and, though Jacob no longer feared the anger of Esau, he would not accept of his invitation to accompany him the remainder of the homeward journey. We should not seek intimacy with the ungodly placed in a superior worldly position to ourselves, lest we be tempted to join in their vanities, and so forget our heavenly duties. Esau returned to Seir, and Jacob travelled on, and at last arrived at Shalem, where he bought a parcel of a field. He here erected an altar, and called it Elelohe-Israel (God, the God of Israel). His care was ever to honour his Maker, to whom he justly attributed all his successes. Let us also adore with gratitude the Giver of all good, and fail not to raise temples for his worship and service.

The Lord holds the hearts of all men, and can dispose them as he in his infinite wisdom shall see fit.







JOSEPH'S DREAM.

GEN CH 37 V 6 & 7.

JOSEPH NOW LEARNS HE SHALL BE GREAT:

THIS IS FORETOLD HIM IN A DREAM.

IT WAKES HIS BROTHERS' FURIOUS HATE.

AND HIS DESTRUCTION SOON THEY SCHEME.

## JOSEPH'S DREAM.

"He said unto them, Hear, I pray you, this dream which I have dreamed: For, behold, we were binding sheaves in the field, and, lo, my sheaf arose, and also stood upright; and behold your sheaves stood round about, and made obeisance to my sheaf."—GENESIS, chapter xxxvii., verses 6 & 7.

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BEFORE CHRIST, 1729 YEARS.

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JOSEPH, the son of Rachel, and the last born of Jacob in Mesopotamia, was loved by his father more than all the rest of his children, because he was the son of his old age. Although he was his father's darling he was not suffered to live in idleness, but as a distinguishing mark of his favour Jacob dressed him finely. "He made him a coat of many colours."

When Joseph's brethren saw that Jacob had more affection for him than for themselves, their hearts were filled with jealousy, a sin to which evil minds are always too prone, and "they hated him, and could not speak peaceably unto him." Their hatred was greatly increased by a dream that Joseph had, and which he related to them. He dreamed that, as they were binding sheaves together in the field, his sheaf arose

## JOSEPH'S DREAM.

and stood upright, while their sheaves made obeisance to it. Upon hearing this they deridingly asked, "Shalt thou indeed reign over us? or shalt thou indeed have dominion over us?" and their dislike and enmity were much augmented. They interpreted the dream aright, though they mocked the dreamer, and, as will presently be seen, when they endeavoured to prevent, were themselves the means of its accomplishment.

This dream of Joseph's strikingly indicated his future greatness, and was fulfilled in after time by his exaltation and the abasement of those who now scoffed at it. The prospect of his advancement was thus given him by the Lord in order to support and comfort him under his troubles and adversities. He dreamed of his prosperity, and not of his imprisonment. Wisely is the knowledge of future worldly miseries kept from us. In this vision Joseph saw the emblem of greatness in store for him, but was not permitted to behold the oppressions and cruelties through whose agency it was to be arrived at.



# JOSEPH SOLD BY HIS BRETHREN.

THEY SAW HIM FIRST, AND THEN  
 THE TENDER JOSEPH WE SCENE  
 CONDEMNED TO SLAVERY'S FRANKLIN  
 ALL BY HIS BRETHREN SILENTLY



## JOSEPH SOLD BY HIS BRETHREN.

“They sold Joseph to the Ishmaelites for twenty pieces of silver.”—GENESIS, chapter xxxvii., verse 28.

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BEFORE CHRIST, 1729 YEARS.

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JOSEPH had a second dream, in which the sun, the moon, and the eleven stars made obeisance to him, and he related it to his brethren, as he had done the former one.

Both these dreams foretold in a remarkable manner his future elevation, and his brothers' anger became more and more excited against him, which anger God, in his infinite wisdom and foresight, made the means of furthering the promotion of the innocent subject of it. They “went to feed their father's flock in Shechem,” and Jacob, anxious for their welfare, sent Joseph to inquire thereof. Obedient to his parent's will, he departed on the mission. As soon as they beheld him approach, they wickedly proposed to slay him, and to account for his absence to their father by asserting that he had been devoured by a wild beast. But Reuben, the eldest, would not consent to such a cruel deed, and suggested that

## JOSEPH SOLD BY HIS BRETHREN.

Joseph should be thrown into a pit, intending afterwards to release him, and restore him to his father. To this they agreed, and stripping Joseph of his many-coloured coat, cast him into the pit, and then in the most heartless manner sat down to eat and refresh themselves.

During their repast there came by a company of Ishmaelites, merchants, from Gilead, going down to Egypt. Judah now proposed that they should sell Joseph to these Ishmaelites, to which they consented; and he was accordingly drawn up out of the pit, and sold for twenty pieces of silver.

The sequel of this narrative shows the necessity of exercising the utmost care and vigilance lest the feelings of envy and malice make an entry in our hearts; and, having once gained possession there, lead us on even to the abandonment of those who have a natural claim upon our affection. Had Joseph's brethren but conquered the first promptings of evil, they would not have deserted him. Let us repel with vigour the remotest approach of jealousy to our minds, and not suffer it to influence our actions. Who can guard against its baleful effects, or tell to what lengths it may impel him?





**JACOB RECEIVED.**

“HIS CONS THIEF WOULD BE TO HIM L.  
THEIR PATRICK IN ANOTHER  
“H YET BEAST THOUGH HE LIES  
“NO TELL ABOUT HIM WILL BE THE



## JACOB DECEIVED.

“All his sons and all his daughters rose up to comfort him ; but he refused to be comforted ; and he said, For I will go down into the grave unto my son mourning. Thus his father wept for him.”—GENESIS, chapter xxxvii., verse 35.

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BEFORE CHRIST, 1729 YEARS.

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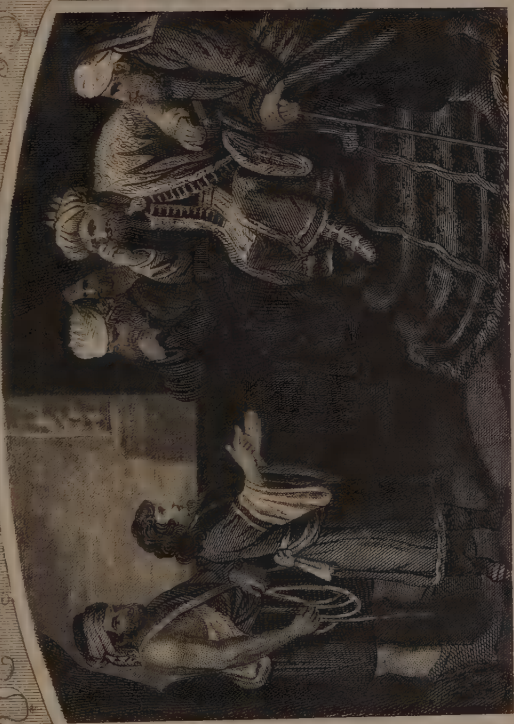
AFTER the events just recorded, Reuben, who would seem not to have been present when Joseph was sold, returned unto the pit, and not finding his brother there, rent his clothes, an expression of great grief. Being the elder brother, he would naturally be expected to account for Joseph's absence to his father, and he knew not what excuse to make.

The commission of one sin ever leads to the commission of another. Joseph's brethren had been guilty of a great crime, and now tried to conceal it by false representations. They killed a kid and dipped his coat in the blood of it. They then brought the coat to their father, and said, “This have we found : know now whether it be thy son's coat or no.” Jacob immediately recognised the coat of many colours that he had made for his child, and, supposing that a wild beast had devoured him he “rent

## JACOB DECEIVED.

his clothes, and put sackcloth upon his loins, and mourned for his son many days. And all his sons and all his daughters rose up to comfort him; but he refused to be comforted." Joseph's wicked brothers thus hid their evil conduct for a while, but the time afterwards came when it was made known; and as certainly will the day arrive for the disclosure of the sins of all of us, though now perhaps committed in secret.

Parents may well conceive the anguish of poor Jacob at the loss of his favourite son. Had he loved him less, or rather had his love been less demonstrated, it might not have awakened in his other sons the envy that at length led to Joseph's being taken from him. It is just to have the most affection for the most virtuous, but it is sometimes dangerous to evince it publicly. Nothing, however, can palliate the wickedness of Joseph's brethren, that spared not their own, their youngest brother. They hypocritically attempted to comfort their father, but had comfort been really their object, they might have attained it by speaking the truth. This they were afraid to do, and they suffered their aged parent to mourn his beloved child as dead.



# PHARAOH'S DREAMS.

THEY ARE ALL  
 IN THE NIGHT  
 THE DREAMS REVEALED  
 THE DREAMS REVEALED  
 THE DREAMS REVEALED



## PHARAOH'S DREAMS.

“Joseph said unto Pharaoh, The dream of Pharaoh is one :  
God hath showed Pharaoh what he is about to do.”—GENE  
SIS, chapter xli., verse 25.

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BEFORE CHRIST, 1715 YEARS.

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JOSEPH was brought into Egypt by the Ishmaelites who had bought him, and sold to Potiphar, an officer of Pharaoh the king. He found favour in his master's eyes, but displeased his mistress by not yielding to her temptations, and he was falsely accused and thrown into prison.

The Lord was with his chosen, and showed him mercy. Joseph so well pleased the keeper of the prison, that he gave him charge of the prisoners, amongst whom were Pharaoh's chief butler and chief baker. These men had dreams, which were rightly interpreted by him.

About two years after this occurrence, Pharaoh had two dreams which none of his magicians and wise men could interpret. The chief butler then thought of Joseph, who was immediately brought before the king. Pharaoh in one dream beheld seven fat kine come forth from the river Nile. and

### PHARAOH'S DREAMS.

feed in a meadow. Seven lean kine came up after them, and ate them. In the other he saw seven full ears of corn come up upon one stalk, and seven thin ears spring up after, and devour them. Joseph told the king that these dreams indicated seven years of great plenty, which would be followed by seven years of famine. He also counselled him to prevent the misery of the second, by storing as much wheat as possible during the first period.

Pharaoh admired the wisdom of Joseph, and believing there was no one so capable as him, in whom was the Spirit of God, to carry out so great a design, gave him full authority over all the land of Egypt.

The time appointed by God for his people's enlargement is the most fitting time. Most likely Joseph, had he obtained his release from prison, would have gone back to his parents; in which case he could not have obtained the great honours that were now put upon him, nor could he have rendered the important services to his family that he afterwards did.





BENJAMIN BROUGHT BEFORE JOSEPH.

THE YOUTHFUL BENJAMIN APPEARS  
 TO GLAD AN ANXIOUS FATHER'S EARS.  
 WE FIND IN LAL RUCY AND "WARRIOR"  
 FROM "THE EAST" MUST BE IN DELAWARE.



## BENJAMIN BROUGHT BEFORE JOSEPH.

"They took double money in their hand, and Benjamin ; and rose up, and went down to Egypt, and stood before Joseph."  
—GENESIS, chapter xliii., verse 15.

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BEFORE CHRIST, 1707 YEARS.

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As predicted by Joseph, the seven years of plenty came, and were succeeded by a famine. The land of Canaan was not exempt from this latter visitation of Providence, and Jacob sent his sons to Egypt to buy corn: Benjamin he kept at home, lest some mischief might befall him. They were recognised by Joseph, who, however, did not make himself known to them. Not seeing Benjamin with them, he feared they might have disposed of him as they had previously done himself. He therefore pretended that they were spies, imprisoned them, and would only suffer them to depart upon condition of their returning with their younger brother. Simeon he kept as a security for the performance of their promise.

Jacob was with difficulty persuaded to part with Benjamin, but the famine being sore in the land and the corn that had been

## BENJAMIN BROUGHT BEFORE JOSEPH.

brought from Egypt consumed, he at length consented to his going, and his sons set forth on their journey.

When Joseph beheld his brethren, and with them Benjamin, he commanded that they should be conducted to his house, and a feast prepared for them. He soon entered, and spake kindly to them, and inquired of their father's welfare. But the sight of his brother, who, like himself, was the son of Rachel, so sensibly affected him that he was obliged to withdraw to conceal his emotion. He shortly returned, and they spent the day joyously together.

We should always be ready to pardon. Joseph in this spirit forgave his brethren the ills they had formerly put upon him; nay, more, he treated them with marked kindness and attention. "Blessed are the merciful: for they shall obtain mercy." How can we reasonably expect to be forgiven the great sins so frequently committed against the law of God if we do not forgive our neighbours the wrongs they inflict upon us. As we deal with the transgressions of others, so shall our own be dealt with.



THE CUP FOUND IN BENJAMIN'S SACK.

JOSEPH HIS BROTHERS WILL DEPART.

THEY WERE ALL IN THE HOUSE OF THE LORD.

A CUP WAS FOUND WITHIN HIS SACK.



## THE CUP FOUND IN BENJAMIN'S SACK.

“He searched, and began at the eldest, and left at the youngest; and the cup was found in Benjamin's sack.”—GENESIS. chapter xliv., verse 12.

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BEFORE CHRIST, 1707 YEARS.

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JOSEPH's brethren being ready to depart, he caused their sacks to be filled with food, and every man's money to be returned. He also commanded his steward to place his silver cup in the sack of the youngest, that he might have, as the sequel will prove, a pretext for detaining them.

They had not long left his presence, when he sent his steward after them, who immediately taxed them with returning evil for good, by stealing his master's cup. They all denied the theft, and consented that he who should be found guilty should remain a prisoner with the Egyptians. All their sacks were searched; and, at last, “the cup was found in Benjamin's sack. Then they rent their clothes, and laded every man his ass, and returned to the city.”

They came before Joseph; and Judah, in a humble supplication to him, begged that

## THE CUP FOUND IN BENJAMIN'S SACK.

himself might remain a prisoner in the stead of Benjamin, whom he had promised to restore to his father. He feared returning without him might cause Jacob's death. Joseph could now no longer refrain himself. Ordering his attendants to withdraw, and being left alone with his brethren, he made himself known unto them, and wept aloud. They were filled with terror and astonishment; but he desired them not to be grieved, nor angry with themselves that they had sold him, for God had sent him before them to preserve their lives. He tenderly embraced them, and bade them hasten with the news to their father, that he and his family might come and be partakers of his son's greatness.

Because men have once done ill it does not of necessity follow that they should do it a second time; and the instance before us shows that they who had deserted Joseph, were now as eager to protect Benjamin as they had previously been to sell his brother. Let this teach us not to be hasty in our judgments, and so condemn many to misery who, with a little lenity shown them, might be placed in a condition to become worthy members of Christian society.







JACOB BROUGHT INTO EGYPT.

## JACOB BROUGHT INTO EGYPT.

"Joseph brought in Jacob his father, and set him before Pharaoh."—GENESIS, chapter xlvii., verse 7.

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BEFORE CHRIST, 1706 YEARS.

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JOSEPH's brethren having returned to Canaan, and told Jacob that his son yet lived, and was all-powerful in the kingdom of Egypt, the holy man fainted. He feared that the news was too good to be true; but when they related to him all the words of Joseph, and he saw the wagons that had been sent to carry him to Egypt, his spirit revived.

Jacob, remembering God's promise to give him the land of Canaan for an inheritance, did not immediately determine upon transporting the whole of his family to Egypt. He probably thought that they might become too well pleased with the delights to be found in a strange land and would not return. But the Almighty dispelled these doubts by a vision, in which he told Jacob he would make of him a great nation in Egypt, and would bring him back again to Canaan.

Thus comforted, he proceeded on his journey with his people. He sent Judah

## JACOB BROUGHT INTO EGYPT.

before him to inform Joseph of his coming, who "made ready his chariot, and went up to meet Israel his father, to Goshen, and presented himself unto him; and he fell on his neck, and wept on his neck a good while."

Joseph conducted his father to Pharaoh; and as he wished his family to dwell apart from the rest of the people, blushed not in the midst of his greatness to declare to the king that they were shepherds, an occupation which was an abomination unto the Egyptians. Jacob was graciously received at court, and the land of Goshen was given him for a dwelling-place. He and his children were thus secure from the dreadful effects of the famine, by the providence and goodness of the kind-hearted Joseph.

God rules all things with admirable wisdom for the benefit of his people. He sometimes afflicts them, ere, with too much prosperity, they should forget him; and, in the same spirit of love, comforts them in the time of their trouble. It was a blessing to Jacob to lose for awhile his son Joseph. It was a blessing to Joseph that he was separated from his family. He now succoured them in their need, and the joy of their present meeting quickly effaced their past grief.



JACOB BLESSES EPHRAIM AND MANASSE.



## JACOB BLESSES EPHRAIM AND MANASSEH.

“Joseph said unto his father, They are my sons, whom God hath given me in this place. And he said, Bring them, I pray thee, unto me, and I will bless them.”—GENESIS, chapter xlviii., verse 9.

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BEFORE CHRIST, 1689 YEARS.

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JACOB lived peaceably in the land of Egypt seventeen years. When the time drew nigh that he must die, he sent for his son Joseph, and made him swear that after his death he would cause him to be buried in the tomb of his fathers.

Shortly after this occurrence Jacob fell sick, and Joseph went to visit him, taking with him his two sons Manasseh and Ephraim. They were adopted by Jacob. They were to become inheritors of the promise made to Abraham, and were to take their lot with God's people. At the desire of Jacob, they were brought near unto him, that he might bless them; and Joseph, willing to support with the chief blessing his first-born, placed them in such a manner that his father's right hand might descend upon Manasseh. But Jacob crossed his hands, which when Joseph saw he was dis-

## JACOB BLESSES EPHRAIM AND MANASSEH.

pleased, and said, "Not so my father; for this is the first-born: put thy right hand upon his head. And his father refused, and said, I know it, my son, I know it: he also shall become a people, and he also shall be great; but truly his younger brother shall be greater than he." He then blessed them, setting Ephraim before Manasseh.

Jacob did not give Ephraim the preference because he loved him better than his brother Manasseh. He had no partiality for the one more than for the other. His act resulted from a spirit of prophecy—given him for wise and good ends from on high. We are not all blessed alike. Some have one talent; others have ten. Much or little, all must render an account of their stewardship. Blessed will they be, who at the great day of judgment shall be found to have acted in obedience to the will of their Divine Master.

It has ever been abundantly manifest that the meanest in the eyes of the world have often found favour with God. He does not prefer those who seem to us the most worthy, but loves to endue with his heavenly grace they who please him by attention to his word and commandments.



JACOB BLESSES HIS SONS.





## JACOB BLESSES HIS SONS.

“Jacob called unto his sons, and said, Gather yourselves together, that I may tell you that which shall befall you in the last days.”—GENESIS, chapter xlix., verse 1.

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BEFORE CHRIST, 1689 YEARS.

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JACOB'S sons were now called together, that he might bless them ere he died. His address to them was inspired by the Holy Spirit, who was thus pleased to make known the future character and situation of their descendants, or tribes.

Reuben, the first-born, had by sin forfeited his birthright, he was unstable as water, and should not excel.—Jacob cursed the anger of Simeon and Levi, who were passionate and revengeful. He cursed their sin, not themselves.—From Judah should descend the promised Messiah.—“Zebulun shall dwell at the haven of the sea.” The bounds of our habitation are appointed by God.—Issachar saw that rest was good, and the land was pleasant, and became a servant unto tribute. Our earthly services are made easy with the prospect of a heavenly rest.—Dan should judge his people, and discomfit

## JACOB BLESSES HIS SONS.

his enemies.—“Gad, a troop shall overcome him; but he shall overcome at the last.” The cause of religion will be ultimately victorious.—Asher should be rich. The inheritance of his tribe bordered upon fruitful Carmel.—Naphtali was active, but not persevering. In the fight of faith both of these qualities are necessary.—Joseph’s faith and firmness are particularly noticed. He was Israel’s shepherd, and a type of Christ, the good Shepherd of God’s church. He was separated from his brethren, not only in worldly, but in spiritual matters, and was more devoted to his God than they were.—The tribe of Benjamin should be strong and warlike.

All Jacob’s sons were blessed by being made the heads of tribes, though the success of these tribes would be different, according with their merits. What their father here said was not to be fulfilled in them, but in their descendants, in whom his predictions were strictly verified.

Jacob, having arrived at the end of his earthly pilgrimage, and finished the work appointed for him, composed himself for his heavenly rest. He died at the age of 147 years.



MOSES FOUND.

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## MOSES FOUND.

“When she had opened it, she saw the child, and, behold, the babe wept. And she had compassion on him, and said, This is one of the Hebrews’ children.”—Exodus, chapter ii., verse 6.

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BEFORE CHRIST, 1571 YEARS.

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JOSEPH lived to the age of 110. Many years after his death a monarch arose in Egypt, also named Pharaoh, the title of the kings of that country, who, far from favouring the Israelites, was very jealous of their increasing numbers. He greatly afflicted them; but the more they were oppressed the more they multiplied, and he at length commanded that all their male children should be destroyed.

Whilst the children of Israel were unjustly persecuted by a king whose predecessors were so greatly indebted to Joseph, a man of the tribe of Levi had a son born unto him. The mother saw that he was a goodly child, and hid him three months. Being no longer able to conceal her infant, she made an ark, or cradle, of bulrushes, covering the outside with pitch, in which she placed him, and laid it among the flags that grew on the

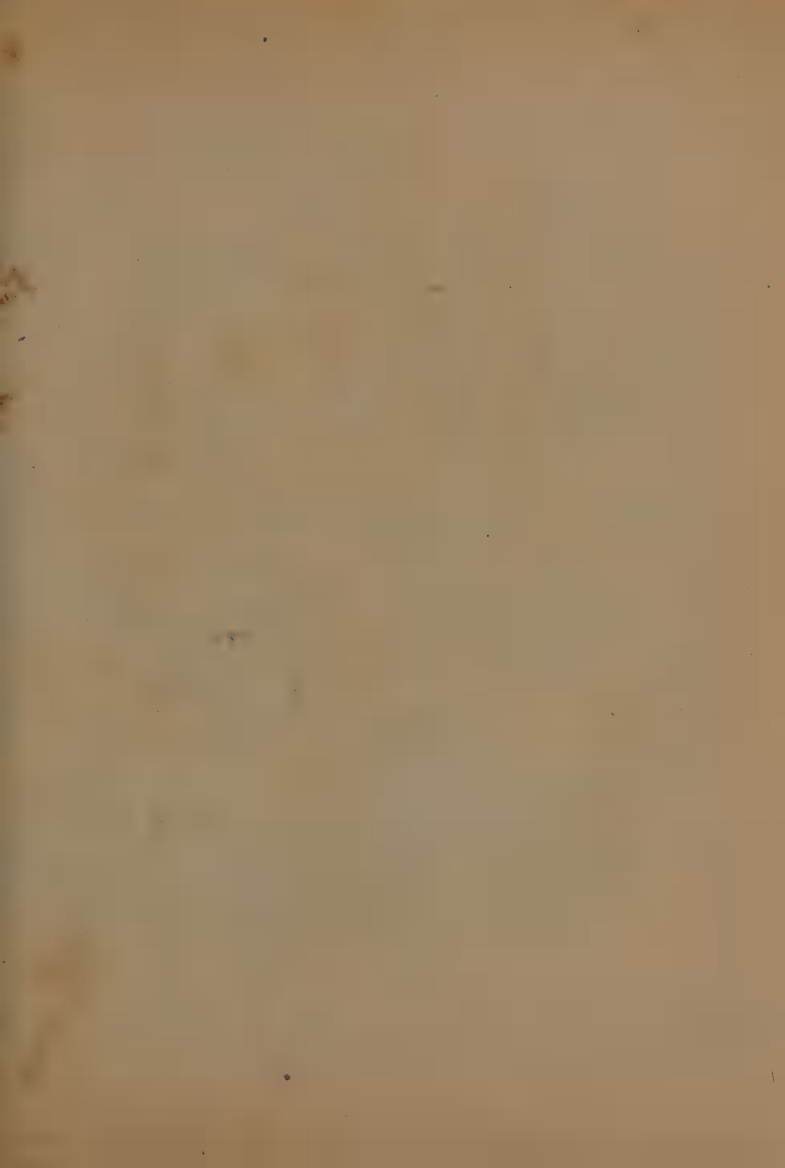
## MOSES FOUND.

bank of the river Nile, her sister remaining by to see what would become of him.

Soon afterwards the daughter of Pharaoh, attended by her maidens, came down to the river to bathe, and perceiving the ark, sent one of them to fetch it. She was moved with pity at the sight of the helpless, weeping babe therein contained, and determined to save it. At this moment the child's sister came forward, and offered to fetch a nurse for him, which being assented to, she quickly returned with his own mother, into whose charge he was given. When the infant so providentially saved was grown up, his mother brought him to Pharaoh's daughter, who adopted him as her son, and and gave him the name of Moses.

God is the controller of the world, and the governor of kings and the most powerful of mankind. All their resolves are vain when opposed to his designs, and we may see here, as in many other cases, their evil intentions turned against themselves. The daughter of the persecutor cherishes a child of the persecuted; and this child is one day to become the deliverer of his people from a cruel bondage.







MOSES AND THE BURNING BUSH.

FROM A DESIGN BY J. H. STODOLSKY.

ENGRAVED BY J. H. STODOLSKY.

PRINTED BY J. H. STODOLSKY.

NEW YORK: J. H. STODOLSKY, 1857.

## MOSES AND THE BURNING BUSH.

“God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here am I. And he said, Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground.”—Exodus, chapter iii., verses 4, 5.

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BEFORE CHRIST, 1491 YEARS.

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MOSES was brought up in Pharaoh's palace, and could not without concern behold the oppression of the Israelites, whilst he himself enjoyed every prosperity. He would rather suffer with God's people than be happy with their enemies. He went amongst his brethren “and looked on their burdens;” and on one occasion having seen an Egyptian beat a Hebrew, “he slew the Egyptian, and hid him in the sand.” He also tried to settle a dispute between two Hebrews, when one of them reproached him with killing the Egyptian.

This alarmed Moses, who thought the act had not been observed, and to avoid the anger of Pharaoh he fled to the land of Midian, where he married a daughter of Reuel, or Jethro, the priest, and by her had a son, whom he named Gershom. He dwelt

## MOSES AND THE BURNING BUSH.

here forty years, and tended the flock of his father-in-law.

One day, having led the flock to a retired spot near Mount Horeb, God appeared to him in a flame of fire out of the midst of a bush, which burned, yet burned not away. Moses was anxious to have a nearer view of this wonderful sight, but God forbade him to approach the spot, and told him that he had seen the affliction of his people, had heard their cries, and was resolved to deliver them from the tyranny of the Egyptians. He likewise made known to him that he was the chosen instrument for this purpose, and instructed him what to do for the accomplishment of it.

The delivery of his brethren from the bondage under which they had so long suffered was now to be undertaken by Moses. God called him, and he answered promptly. We must also be quick to serve in the cause of Religion, when and wherever it may be demanded of us. Let us prepare for this office with all diligence, not forgetting our own unworthiness, but attributing any success that we may meet with to the power of the Holy Spirit.

MOSES'S ROD TURNED INTO A SERPENT.

THE LORD SAID UNTO MOSES, "THOU ART TO SMITE THE  
 SERPENT WITH A STONE, AND HE SHALL BE BROKEN."  
 EXOD. 4. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.





## MOSES'S ROD TURNED INTO A SERPENT.

“He said, Cast it on the ground. And he cast it on the ground, and it became a serpent; and Moses fled from before it.”—EXODUS, chapter iv., verse 3.

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BEFORE CHRIST, 1491 YEARS.

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ALTHOUGH Moses readily answered God's first call, when the magnitude of his appointed task became evident to him, he was modestly diffident of his ability to perform it. When told that he would be sent to Pharaoh to bring forth the children of Israel out of Egypt, he exclaimed, “Who am I, that I should go unto Pharaoh?” But the Lord promised to be with him, and to support him, which should have been a sufficient answer to his objection. He also declared unto him the name he would be known by to his people, I AM THAT I AM, signifying his self-existence, eternity, immutability, incomprehensibility, and truth.

Moses still excused himself, and urged that the people would not believe, nor listen to him, and would say that the Lord had not appeared unto him. God, to convince

## MOSES'S ROD TURNED INTO A SERPENT.

him of his power to perform what he had promised, showed him two miracles. He commanded him to cast his rod on the ground; which being done, it immediately became a serpent, and Moses fled from it. He then told him to put forth his hand, and take it by the tail; he did so, and the serpent changed into a rod again. God also rendered his hand leprous, and forthwith restored it to its former state.

Notwithstanding what he had seen, Moses, pleading his want of eloquence, continued to hesitate, insomuch that "the anger of the Lord was kindled against" him, and he was at length obliged to undertake the mission. Aaron, his brother, was appointed to be his spokesman unto the people, and Moses was to take with him the rod that had been so wonderfully transformed, for the working of future signs or miracles. He shortly took leave of Jethro, his father-in-law, and with his family returned to Egypt, there to be the leader of his brethren, and to effect their release from the power of their hard-hearted taskmasters.



# THE SEVENTH PLAGUE.

THE SEVENTH PLAGUE. BY THE REV. J. H. W. L. ST. JOHN, D.D., OF THE UNIVERSITY OF CAMBRIDGE. LONDON: PUBLISHED BY J. H. W. L. ST. JOHN, D.D., OF THE UNIVERSITY OF CAMBRIDGE. 1851.





## THE SEVENTH PLAGUE.

"Moses stretched forth his rod toward heaven : and the Lord sent thunder and hail, and the fire ran along upon the ground : and the Lord rained hail upon the land of Egypt."  
—EXODUS, chapter ix., verse 23.

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BEFORE CHRIST, 1491 YEARS.

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PHARAOH having heard the Lord's message delivered by Moses and Aaron, demanding the release of the Israelites, that they might go and serve their God in the wilderness, treated it with contempt. He increased their tasks, and used the people with greater rigour than ever.

Moses, by divine authority, worked many miracles, and also inflicted plagues on the land of Egypt; but nothing could soften the obdurate heart of the king, and he would not let the Hebrews depart, as was foretold by God.

Among the calamities suffered by the Egyptians, the seventh plague, that of thunder and hail, must have been peculiarly terrific. In it the chief divinities of the Egyptians, air, water, and fire, were made to punish their guilty worshippers. For the effecting of this vengeance from on high;

## THE SEVENTH PLAGUE.

Moses was commanded to stretch forth his hand towards heaven. He did so; "and the Lord sent thunder and hail. And the hail smote throughout all the land of Egypt all that was in the field, both man and beast; and the hail smote every herb of the field, and brake every tree of the field."

Even this dreadful visitation failed to move the monarch, for God had hardened his heart, that is, had given him up to the dominion of Satan. Nothing can make any impression upon a soul in such a state. It is alike deaf to threatenings and promises, judgments and mercies. The punishments Pharaoh so justly deserved, terrible as they were, though they did for a time cause him to sue for their removal, when they were gone, he, like many other offenders, returned again to his sin and wickedness. Repentance to be lasting must be sincere.

During the prevalence of the ills that afflicted Pharaoh's people, the people chosen by God for his own were preserved from harm; a proof of the universal power of their Heavenly Father. He will ever protect those that put their trust in, and faithfully serve him.



THE DEATH OF THE FIRST-BORN OF EGYPT.

EXOD. CH. II. V. 29.

IN EGYPT'S LAKE, REOUNDS A WALL,  
BY DEATH FROM PARENTS' SONS ARE TORN.  
PHARAOH BEFORE GOD'S POWER BOTH CHILL,  
THAT HE HAS GOTT HIS OWN FIRST BORN



## THE DEATH OF THE FIRST-BORN OF EGYPT.

“The Lord smote all the first-born in the land of Egypt, from the first-born of Pharaoh that sat on his throne, to the first-born of the captive that was in the dungeon; and all the first-born of cattle.”—EXODUS, chapter xii., verse 29.

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BEFORE CHRIST, 1491 YEARS.

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THE Plagues that had hitherto been inflicted upon Egypt had not overcome the obstinacy of Pharaoh, and he still detained the Israelites.

God now instituted the Passover. In this rite, a lamb was to be killed for each family of the Jews, or for the number of persons that it would supply. It was then to be dressed and eaten by them in a particular manner. They were to eat it while prepared for a journey, and ready to set forth immediately upon receiving notice to that effect. The Lord also commanded that the blood of the lamb to be killed should be sprinkled on their door-posts, to distinguish their houses from those of the Egyptians; in order that when he passed over to smite the first-born of that country, as he prom-

## DEATH OF THE FIRST-BORN OF EGYPT.

ised to do, he might see it, and so spare his own people.

The children of Israel obeyed God's orders, and he, "at midnight smote all the first-born in the land of Egypt." Pharaoh rose up in the night, struck with awe at the death of his son; and every family of the Egyptians, finding that the same woe had befallen themselves, terror soon spread amongst them.

The Lord disposes of the hearts of men as he will, and compels them to do all that he pleases. Pharaoh, who up to this time had resisted the divine commands, was now the first to beg of the Israelites to depart, with his permission to take with them their flocks and their herds. They accordingly set forth on their journey; but not before they had, as commanded by God, borrowed, or asked, of the Egyptians, jewels of gold and silver, and raiment, which were readily given them.

Dreadful must have been the cry that resounded through Egypt at the calamity above related. At the Judgment-day a like shriek of agony will be uttered by those who have despised the word of the Lord, when they hear their terrible doom pronounced.







THE ISRAELITES, ENCAMPMENT.

GEN. XXXII.

THE ISRAELITES WHEN ON THEIR WAY,  
SUPPORTED ARE BY HEAVENLY MIGHT,  
A CLOUD DOTH LEAD THEM IN THE DAY;  
A FIRE DOTH GUIDE THEM IN THE NIGHT.

## THE ISRAELITES' ENCAMPMENT.

"They took their journey from Succoth, and encamped in Etham, in the edge of the wilderness."—EXODUS, chapter xiii., verse 20.

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BEFORE CHRIST, 1491 YEARS.

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THE Israelites were led by God through the wilderness of the Red Sea. This was not so near a way to Canaan as that through the country of the Philistines, but the Lord conducted them by this road, lest they might, in the latter, encounter new enemies, and for fear of them, be induced to return to Egypt. His power was also to be here shown by the destruction of Pharaoh and his host in the Red Sea.

God's people did not leave Egypt as fugitives, but marched in good order, five in a rank. They took with them the bones of Joseph, in accordance with the oath they had sworn to him; and this served to encourage their faith and hope that God would bring them to the land of Canaan, as he had promised to their forefathers, Abraham, Isaac, and Jacob.

In their journeyings through the wilder-

## THE ISRAELITES' ENCAMPMENT.

ness, the Israelites were guided in the daytime by a pillar of a cloud, and at night by a pillar of fire. This symbol of the divine presence went before them, continually assuring them of God's protection, and pointed out the place where they were to encamp. So large a multitude was thus kept from wandering out of the right path, and was also directed to the resting place selected by heavenly wisdom.

How great and all-sufficient is the providence of the Lord. He still goes before us to guide us, though invisible to the eye, except by his works, which ever declare his glory. Since the days of Moses a New Light has descended from above, even the blessed Saviour sent to make clear the ways of righteousness, to illumine by his doctrines the souls of the children of men, and by his death and sufferings to atone for their transgressions. Let us pray for the guidance of his Holy Spirit, to bring us from the ways of sin, and show us the road to happiness.



THE ISRAELITES PASS THROUGH THE RED SEA.

AT THE "RED SEA."

THE LORD THE WAITERS DO GIVE.

AND AT THE WAITERS NEW JIVUE.

ISRAEL BOTH PASS BETWEEN BUT THEY

ARE LOST WHO OUL GO ON WITH USHUE.



## THE ISRAELITES PASS THROUGH THE RED SEA.

“The Children of Israel went into the midst of the sea upon the dry ground; and the waters were a wall unto them, on their right hand and on their left.”—EXODUS, chapter xiv., verse 22.

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BEFORE CHRIST, 1491 YEARS.

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PHARAOH, now that the Israelites had escaped him, forgot the miseries he had suffered, and his hardness of heart returned. He resolved to pursue them, and, assembling his people, followed, “and overtook them encamping by the sea, beside Pi-hahiroth, before Baal-zephon.”

When the children of Israel saw themselves in this perilous situation, on one side the sea, and on the other the army of Pharaoh, they ceased to remember their miraculous deliverance, and the providence by which God had conducted them; in the day by a cloud, and at night by a pillar of fire. They murmured, and reproachfully demanded of Moses if he had brought them to die in the wilderness.

Moses consoled them by a promise of help

## THE ISRAELITES PASS THROUGH THE RED SEA.

from above. Commanded by the Almighty he stretched out his hand over the sea, when the waters divided, and the Israelites passed through them on dry ground, as between two walls. The Egyptians pursued, but the Lord troubled their host and took off their chariot wheels, so that they, perceiving he fought for his people, endeavoured to retreat. As they were flying, Moses was again commanded to stretch forth his hand over the sea, and immediately the divided waters met, and drowned "all the host of Pharaoh. And Israel saw the Egyptians dead upon the sea shore."

By these miracles was the greatness of God made evident, to the end that men should acknowledge his power. He performed a great wonder to save the complaining, ungrateful Israelites, and what may not those expect who love and fear him? He who did so much for them, will also do much for us, and, if we trust in him, bring us safely through the greatest difficulties. The ruin of sinners is ever brought on by themselves. They who had persecuted Israel, now tried to fly from them, and were too late convinced of the folly and danger of attempting to withstand the will of heaven.





### THE FALL OF MANNA.

TO SAVE THE PANICLED ISRAELITES  
 THROUGH THE TRIAL BY FIRE SENT DOWN  
 BY GOD A TALENT OF THE MANNA  
 TO BE BURNED FOR HIMSELF AND HIS OWN



## THE FALL OF MANNA.

“When the dew that lay was gone up, behold, upon the face of the wilderness there lay a small round thing, as small as the hoar frost, on the ground.”—EXODUS, chapter xvi., verse 14.

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BEFORE CHRIST, 1491 YEARS.

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AT the passage of the Red Sea, the minds of even the most insensible among the Jews were filled with admiration and gratitude. They joined Moses in a song to the honour and praise of the Lord. Miriam the sister of Aaron, assembled the women, who with timbrel and dance also rejoiced at the deliverance of Israel.

But though the people were saved from their enemies, the hunger that pressed upon them in the wilderness, caused them again to murmur at Moses, whom they seemed to make responsible for all the evils that befel them. After this faithful minister of the Lord had represented to them that their complaints were directed against God himself, he promised them, that nevertheless, God would supply them with food.

The word of the Most High is always

## THE FALL OF MANNA.

kept. In the evening he caused a great quantity of quails to come up, of which the people caught as many as they needed. The next morning, when the dew was risen, they beheld the manna that had been rained from Heaven. The Israelites, who knew not what it was, were surprised to see the earth covered with this divine food. Moses told them that it was the bread which the Lord had given them to eat. He also ordered them to gather it early every morning, and not to keep any till the morrow. On the sixth day, twice the usual quantity was to be provided, so that there might be enough for the Sabbath.

The Israelites continued to be supplied with manna from Heaven during the forty years of their pilgrimage in the wilderness. It is supposed by some to have been a fat and thick dew, which still falls in Arabia, which was quickly condensed, and served for food. In all probability, nothing of the kind has ever appeared since it was especially sent for the sustenance of God's people. Whatever it was, its descent was a signal instance of the care of Providence for wandering Israel.



# THE WATER FROM THE ROCK.

EXOD. XXXI. 17.

GOD WITH HIS MERCY FEEDS HIS PEOPLE.

AND HE KEPT THEM IN HIS LOVE.

AT THE MOUNTAIN OF SINAI.

THE LORD GOD OF ISRAEL.



## THE WATER FROM THE ROCK.

“Behold, I will stand before thee there upon the rock in Horeb; and thou shalt smite the rock, and there shall come water out of it, that the people may drink. And Moses did so in the sight of the elders of Israel.”—Exodus, chapter xvii., verse 6.

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BEFORE CHRIST, 1491 YEARS.

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THE Jews still doubted the providence of the God that led them, even after a miracle so great as that of the fall of manna, which was daily before their eyes, giving them continual assurance of his mercy. A new want made them forget former benefits, and caused them again to murmur against Moses, through whom they had so many times beheld the power of the Lord.

Arrived at Rephidim, they found no water there, and, thirsting for the want of it, in a seditious spirit sought Moses, and once more demanded of him why he had brought them from Egypt to kill them. The chief, so mild and gentle, of a people so mutinous and rebellious, had no other refuge than Him who had established him in his charge. When he cried unto him in his extremity, amid the murmurs of a people

### THE WATER FROM THE ROCK.

who were almost ready to stone him, God to console him bade him take with him the elders of Israel, and his rod, and go to the rock in Horeb, where he promised to demonstrate his power. Moses did so, and, as commanded, smote the rock, when immediately water came out of it, and the thirst of the people was assuaged.

No sooner had Moses struck the rock, which St. Paul says was a type of Christ, than streams flowed in a desert. The Son of God is the true Rock, whose waters have quenched the spiritual thirst of his people. He was smitten for us, and the supply of his Spirit is enough for all, and will refresh our souls in this life, until we meet him in heaven. Let this give comfort in our troubles, and sustain us till his coming.

Moses gave a new name to the place, significant of the sin of the Israelites,—Mas-sah, (temptation,) and Meribah, (strife.) They had there tempted God, that is, had distrusted him, and there chid with Moses.







**AMALEK DEFEATED.**

( EXOD. CH. XVII. V. 12. )

SEE AMALEK, AND ALL THE FOES  
OF ISRAEL, BEATEN IN THE FIGHT.  
THUS WILL IT EVER BE WITH THOSE  
WHO DARE THE WORD OF GOD TO SLIGHT

## AMALEK DEFEATED.

“Moses’ hands were heavy ; and they took a stone, and put it under him, and he sat thereon ; and Aaron and Hur stayed up his hands, the one on the one side, and the other on the other side ; and his hands were steady until the going down of the sun.”—EXODUS, chapter xvii., verse 12.

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BEFORE CHRIST, 1491 YEARS.

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NOT long after the Israelites had been re-animating by the timely and abundant supply of water that God had caused to flow from a rock, they were discouraged by the appearance of an enemy who made war upon them. The people of Amalek were the first who dared to attack those whom the Lord had delivered from the hands of Pharaoh with so much honour. Those cruel enemies, doubtless considering that the Jews were fatigued and unable to contend against them, infamously endeavoured to oppress a people who had not offended them, and who rather deserved their compassion.

Moses, whose confidence in God never failed, was not afraid at the number and apparel of their army. He ordered Joshua to choose men from among the people, and to go out and fight with Amalek, and promised that on the morrow he would stand on

#### AMALEK DEFEATED.

the top of the hill with the rod of God in his hand. Joshua did as commanded, and fought with Amalek, and Moses, Aaron, and Hur, whom Josephus says was the husband of Miriam, went up to the top of the hill. When Moses held up his hand Israel prevailed; when he let it down the fight was in favour of Amalek. But Moses' hands were heavy, and Aaron and Hur, placing a stone for him, on which he sat, "stayed up his hands, the one on the one side, and the other on the other side, until the going down of the sun. And Joshua discomfited Amalek and his people with the edge of the sword."

Thus were the Israelites victorious; and we may learn from it that in war as in peace our chief dependence must be placed upon the Lord. Without his assistance our mightiest efforts are of no avail, and unless he listen to our prayers for succour we are feeble indeed. Joshua would have been defeated had Moses not held up his hand. Amalek could have resisted the arms of Israel; but he could not resist the prayer of Moses; and a single individual, though weary, was stronger by means of divine help than a whole army.



**GOD'S CHARGE TO MOSES.**

*EXOD. CH. XXIV. V. 24.*

MOSES MUST GUARD THE HOLY GROUND,  
WHILE GOD HIS MAJESTY DISPLAYS,  
AND 'GAINST THE PEOPLE SET A BOUND,  
THAT NONE BREAK THROUGH TO HOLY GAZE.



## GOD'S CHARGE TO MOSES.

“The Lord said unto Moses, Go down, charge the people, lest they break through unto the Lord to gaze, and many of them perish.”—EXODUS, chapter xix., verse 21.

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BEFORE CHRIST, 1491 YEARS.

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THREE months after God had delivered his people from the tyranny of Pharaoh, he called Moses and commanded him to represent to them the manner in which they had been brought from Egypt; and to declare to them that if they were resolved to obey his word and keep his covenant, they should be “a peculiar treasure unto him above all people.”

Moses made known to the Israelites the words of God, and they replied with one voice, “All that the Lord hath spoken we will do.” When the holy man had reported their submission, God told him to desire them to hold themselves ready on the third day, at which time he would speak to them from the top of Mount Sinai. He also ordered Moses to set bounds to the foot of the mountain, and to forbid the people to

### GOD'S CHARGE TO MOSES.

pass them, for that whosoever touched it should be surely put to death.

Early on the third day there were thunders and lightnings, and a thick cloud upon the mount; also the loud sound of a trumpet. Moses brought forth the people to hear the commands of the Lord, who descended on the top of Sinai in fire, called Moses up to him, and bade him charge the people lest they broke through to gaze, and so perished. It was now that God delivered the laws by which they were in future to be governed.

The awful and solemn manner in which the greatness of the divinity was manifested could not fail to impress upon the minds of the people a proper sense of their own meanness. How immeasurable is the distance between us and our maker; how necessary is it that we should have a mediator with him. Moses performed this office for the Jews; and Jesus Christ, the great Prophet of Christians, reveals to them for the guidance of their lives the will of his Father which is in Heaven.





**THE TABERNACLE.**

(*EXOD. CH. XIV. V. 9.*)  
THAT GOD MAY DWELL AMONG HIS OWN.  
ISRAEL MUST MAKE A HOLY PLACE.  
WHEREIN HIS PRESENCE MAY BE SHOWN.  
AND GLORY, TO HIS CHOSEN RACE.



## THE TABERNACLE.

“According to all that I shew thee, after the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make it.”—EXODUS, chapter xxv., verse 9.

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BEFORE CHRIST, 1491 YEARS

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AMONG the instructions given to the Israelites were directions for the making of the tabernacle, which was to be a sanctuary, or holy place; a habitation devoted to the Lord. For this purpose they were told to bring offerings of gold, silver, and brass, and other costly articles. These offerings were to be made willingly, for God loves a cheerful giver. It was here he showed his presence among them, and the tabernacle must be made as fit for his reception as it was possible for earthly means to effect. The Israelites, while on their journey through the wilderness were to carry the tabernacle with them; it was to be a temple dedicated to the service of their Heavenly Master.

In the construction of this holy place nothing was left to the fancy of Moses or the people, but it must be made according

## THE TABERNACLE.

to the manner pointed out by the Lord. God's word must ever be attended to, and his will ever obeyed, and for the performance of so great a duty we are fully instructed in every thing that it is necessary for us to know.

How suitable are the dispensations of Providence to the wants and circumstances of mankind. The place in which God's presence was to be manifested was to be a tabernacle, or tent. The Israelites could thus with ease remove it when they departed from their various resting-places, and carry it securely with them, ready to be again set up in their next encampments.

The service of the Giver of all good should not upon any account or under any condition be neglected. Wherever we may be, in the city or in the desert, our prayers and thanksgivings are to be offered up to him. He will always listen to them when addressed with sincerity and heartfelt gratitude. What a consolation is this, to know that he is continually accessible to them that seek him, and that he will never desert his faithful worshippers in their affliction. God is everywhere.



MOSES RECEIVES THE FIRST TABLES.

( EXOD. XXXI. V. 1. )

BY GOD'S OWN HAND, HIS RIGHTEOUS LAW  
IS TRACED UPON ENDURING STONE;  
AND MOSES, WITH A PIOUS AWE,  
RECEIVES IT FROM TH' ALMIGHTY'S THRONE.



## MOSES RECEIVES THE FIRST TABLES.

“He gave unto Moses, when he had made an end of communing with him upon mount Sinai, two tables of testimony, tables of stone, written with the finger of God.”—Exodus, chapter xxxi., verse 18.

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BEFORE CHRIST, 1491 YEARS.

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THE Israelites, struck with awe at the appearance of God's majesty on the mount, had requested that his laws might be delivered to them by Moses. The Lord accordingly caused Moses to ascend the mountain, and instructed him in all that concerned the government and conduct of the Jews. He made him remain with him during forty days and forty nights; when, having declared all his will, he gave him two tables of stone, on which were engraved the Ten Commandments that had been pronounced before the people, to whom Moses was bidden to return.

The chief demand of the law is love; without this essential we cannot give it the perfect obedience required, for merely to obey outwardly is hypocrisy. The first four

## MOSES RECEIVES THE FIRST TABLES.

commandments teach us our duty to God. Man had a Maker before he had a neighbour, and therefore his first care must be to love him and follow his divine precepts. Indeed how can he who sets at naught the will of his Heavenly Father, to whom he owes so much, and from whom he daily receives so many spiritual and temporal blessings, be true to his fellow man. Our duty to ourselves and to one another is stated in the last six of the Ten Commandments; and, as the rest of the law, are confirmed by our Saviour, who tells us to love our neighbour as ourselves.

The fifth commandment, "Honour thy father and thy mother," deserves the especial attention of the young. The conduct of children towards their parents should be obedient and submissive. They should listen with respect to their counsels, and endeavour by all means to render their lives happy. The importance of this commandment is evident from the place assigned to it by God; it stands next after those relating to his worship, and as a reward for its fulfilment length of days is promised.





**AARON MAKES A GOLDEN CALF**

*(EXOD CH. XXXI. V. 8.)*

BY SINNERS URGED, AARON DOTH MOULD  
AND FASHION THEM AN IDOL VAIN  
O SENSELESS MEN! CAN CALF OF GOLD  
ABATE A SINGLE HUMAN PAIN



## AARON MAKES A GOLDEN CALF.

“They have turned aside quickly out of the way which I have commanded them : they have made them a molten calf, and have worshipped it, and have sacrificed thereunto.”—Exodus, chapter xxxii., verse 8.

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BEFORE CHRIST, 1491 YEARS.

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DURING the absence of Moses in the mount, and while he was receiving the Divine law, the people, weary of waiting for his return, gathered themselves together unto Aaron, and desired him to make them gods, or idols, that they might worship the Lord by some visible representation of him. Aaron, in compliance with their request, bade them bring their golden ear-rings to him. They did so, and of these ornaments he made them “a molten calf.” It is most likely that the articles contributed for this purpose were first melted by him, then cast in a mould, and that the idol thus produced was afterwards finished with a graver. It was probably made in imitation of some Egyptian god.

To this graven image, in direct transgression of the second commandment, the Israel

## AARON MAKES A GOLDEN CALF.

ites "offered burnt-offerings and peace-offerings;" they then "sat down to eat and to drink, and rose up to play." Thus, licentiousness concluded their idolatrous devotion, for the word here rendered play signifies obscene sport. How soon does one sin lead to another!

Great is human frailty, and weak are all the resolutions of man. In this very place, where they now worshipped an idol made with hands, they had but a few days previously been told by the Lord himself, "Thou shalt not make unto thee any graven image." They had solemnly promised to obey his laws; yet now, on the spot where their covenant with him was made, his express command was broken and his anger incurred. It is plainly evident from this, that of ourselves we are unable to walk holily and righteously. Aid from heaven must be obtained ere we can do so; and our constant prayer should be for the divine assistance necessary to enable us to obey God's word, and to effect the salvation so graciously held out to us by his Son.



**MOSES BREAKS THE TABLES.**

(ECCLESIASTICUS 19.)

MOSES BEHOLDEN THE PEOPLE'S CRIME.  
THE TABLES NEATH THE MOUNT HE BREAKS.  
SINNERS BEWARE! FOR SOON THE INF.  
WILL COME WHEN GOD HIS VENGEANCE TAKES.



## MOSES BREAKS THE TABLES.

It came to pass, as soon as he came nigh unto the camp, that he saw the calf, and the dancing : and Moses' anger waxed hot, and he cast the tables out of his hands, and brake them beneath the mount."—EXODUS, chapter xxxii., verse 19.

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BEFORE CHRIST, 1491 YEARS.

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THE Almighty was greatly incensed at the idolatry of the Israelites, and threatened to destroy them; but at the entreaties of Moses, who generously pleaded for them, the anger of God was appeased.

When Moses descended from mount Sinai with the two tables of stone on which God had written his laws, he heard the noise of singing, and at his nearer approach beheld the golden calf, and the people dancing by it. At this sight his anger was very great, and he immediately threw to the earth the tables he carried, and brake them at the foot of the mount. He doubtless thought it of no avail that God's law should exist on stone, when it was already effaced from men's hearts; and that these idolaters were unworthy of the honour of receiving the divine commands. He next took the golden calf

## MOSES BREAKS THE TABLES.

that had been so blindly worshipped, and, having burned it, reduced it to powder, and threw it in the water, of which he made the children of Israel drink. In this manner they were taught how despicable was the object of their insane adoration.

Moses afterwards expressed to Aaron his anger at the sin and folly he had suffered the people to commit, and then placed himself at the entry of the camp, and desired that all who were on the Lord's side should come unto him. The tribe of Levi immediately gathered round him, when he commanded them to take their swords, go through the camp, and slay every man his brother, his companion, and his neighbour, sparing none. The orders of Moses were obeyed, "and there fell of the people that day about three thousand men."

The Levites, who seemed not to have joined in the idolatry of the rest of the people, were fitly made the instruments of God's vengeance. Great sins merit great punishments, and in the case of the Israelites, now before us, we may see that the Lord's justice never fails to overtake sinners, nor his mercy to exempt the innocent from the effects of his wrath.







MOSES RECEIVES THE SECOND TABLES.

*'EXOD CH. XXXIV V. 20.'*

SEE MOSES FROM THE MOUNT DESCEND;  
GOD'S GLORY ON HIS FACE DO TH SHINE.  
BUT BY A VAIL HE MUST DEFEND  
FROM ISRAEL'S VIEW THESE RAYS DIVINE.

## MOSES RECEIVES THE SECOND TABLES.

“It came to pass, when Moses came down from mount Sinai with the two tables of testimony in Moses’ hand, when he came down from the mount, that Moses wist not that the skin of his face shone while he talked with him.”—Exodus, chapter xxxiv., verse 29.

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BEFORE CHRIST, 1491 YEARS.

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MOSES was deeply grieved at the sin of the Israelites. He assembled them the day after he had broken the first tables, represented to them the great crime they had been guilty of by their idolatry, and told them he would go up unto the Lord, and see if he could make an atonement for their wickedness.

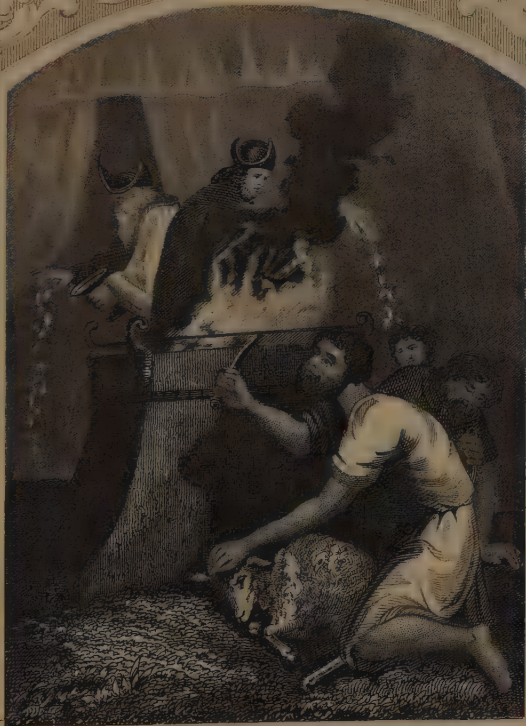
Moses humbled himself before God; he placed himself, as it were, in the rank of these criminals, and prayed God either to forgive their sin, or to let him be blotted out of the book of life, or destroyed, with them. It pleased the Lord in his mercy, rather to pardon the guilty for the sake of the innocent, than to punish the innocent with the guilty.

He listened to the prayers of Moses, and

## MOSES RECEIVES THE SECOND TABLES.

promised to protect him. After the holy man had been forty days and forty nights in the mountain, receiving the orders of his Divine Master, he came down with renewed tables of the law, which he had written by God's command. But the people were surprised to see his face shine with the rays of the Lord's glory, and were afraid to come nigh him. Moses called them to him, and "gave them in commandment all that the Lord had spoken with him in mount Sinai." While speaking with them he veiled his face.

The brightness of God's glory was too much for the Israelites to behold. Sinners such as they were not fit to look upon it. The glory and bounty of the Lord are only fully manifested to those who truly seek him, and can be witnessed in all their magnitude but by a heart renewed with the grace of his Holy Spirit. This grace must be sought for by prayer, and a diligent obedience to his precepts, as revealed to us by His Son. Let us pray for the removal of the vail of indifference to heavenly duties that but too often obscures our prospects of a bright eternity.



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### OFFERING THE LAMB.

(LEV. CHAP. V.)

WHATE'ER THE OFFERING THAT WE MAKE,  
SO ITS ACCEPTANCE MAY BE SURE.  
IN HUMBLE SPIRIT LET US TAKE  
TO GOD AN HONEST HEART, AND PURE.



## OFFERING THE LAMB.

"If he offer a lamb for his offering, then shall he offer it before the Lord."—LEVITICUS, chapter iii., verse 7.

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BEFORE CHRIST, 1490 YEARS.

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SACRIFICES to God had been appointed from the fall of man as atonements for sin, and in the laws delivered to Moses the manner of offering them was particularly provided for. They were also typical of the great atonement that was one day to be made for the sins of mankind by Jesus Christ.

The peace-offering, by which men returned thanks to God for peace and prosperity, was to be without blemish. The best of the herd or flock was to be selected for the purpose. Let us ever devote our best days to the service of heaven, and not leave the great work of repentance to old age, which may never come.

The lamb to be sacrificed, when taken from the flock, was to be killed before the tabernacle of the congregation, and the blood of it was to be sprinkled round about upon the altar. The fat of the inwards of

## OFFERING THE LAMB.

the animal, the suet, was to be burnt on the altar. This being of the most value, it was offered to the Lord in preference to the other parts. In the offering of any other beast the same rule was to be complied with.

In the peace-offerings made by the Israelites was evinced an acknowledgment of God as the giver of all good. All that we receive proceeds from his bounty. They were also offered in a spirit of supplication, and added to prayers that men made for any particular mercy, or as a mode of returning thanks for benefits received. By the great sacrifice of the Redeemer these offerings were abolished, and it is only through him that we can hope for mercy; for his blood was shed as a ransom for many, for all, and by his death was our salvation purchased. The magnitude of this blessing ought so to impress our minds as to make us show our humble gratitude for it by a constant and diligent devotion to his service, and thus become fit inheritors of his heavenly kingdom.







THE CONSECRATION OF AARON AND HIS SONS.

LEV. CH. VIII. V.

MOSES HIS BROTHER TO BE GREAT  
HIGH PRIEST OF ISRAEL MUST APPOINT;  
AND NOW HE DOETH HIM CONSECRATE,  
AND WITH THE HOLY OIL ANOINT.

## THE CONSECRATION OF AARON AND HIS SONS.

“Moses did as the Lord commanded him ; and the assembly was gathered together unto the door of the tabernacle of the congregation.”—LEVITICUS, chapter viii., verse 4.

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BEFORE CHRIST, 1490 YEARS.

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THE order of God for the consecration of Aaron and his sons to the Priesthood had been previously received by Moses, as also the manner in which it was to be performed. The ceremony, delayed until the tabernacle had been prepared, and the laws relative to the sacrifices given, was now to take place.

Moses gathered together all the congregation, and told them that what was to be done had been commanded by the Lord. He then “brought Aaron and his sons, and washed them with water.” He next put upon Aaron the clothes and other things that denoted his sacred office, and put the mitre upon his head. After this Moses took the anointing oil, and anointed the tabernacle and all that was therein, and the altar and all its vessels, to sanctify them. He now “poured of the anointing oil upon Aaron’s head, and anoint-

## CONSECRATION OF AARON AND HIS SONS.

ed him, to sanctify him." Aaron's sons had coats put upon them by Moses, were girded with girdles, or belts, and had bonnets bound upon them.

When these and other ceremonies had been accomplished, Aaron and his sons were commanded to remain at the door of the tabernacle seven days and seven nights, which was to complete their consecration.

The washing of Aaron and his sons was a symbol of the baptism of Christ. It also signifies that they who devote themselves to the service of God ought to be cleansed of every disposition to sin, ought to come before him with a pure heart, and a renewed spirit. All who are truly Christians are consecrated to him, and should continually endeavour to promote among their brethren a love for his ordinances. Let the young seek for companions those who delight to dwell upon the bounty of their Heavenly Father. Let them also pray for a humble and contrite heart, ever open to spiritual admonition; and that they may be always willing to receive the instructions of those who desire to impart to them the knowledge of the blessings to be obtained by a religious life.

THE FIRST OFFERINGS OF AARON.

LEAP OF THE FIRE.

THE OFFERING MADE WITH FAITH SINCERE.

THE LORD CONSUMES WITH HOLY FIRE.

A FIGHTENOUS MAN NEED FEEL NO FEAR.

GOD'S BLESSING HE WILL SOON ACQUIRE.





## THE FIRST OFFRINGS OF AARON.

"There came a fire out from before the Lord, and consumed upon the altar the burnt offering and the fat : which when all the people saw, they shouted, and fell on their faces."—  
LEVITICUS, chapter ix., verse 24.

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BEFORE CHRIST, 1490 YEARS.

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THE time for the consecration of Aaron and his sons having expired, Aaron was commanded by Moses to make sin offerings and burnt offerings to the Lord ; for himself, and for the people. He was first to make the offering for himself, as an atonement for his sins, and then for the people. Our own faults must be acknowledged ere our prayers for the forgiveness of those of others can be attended to.

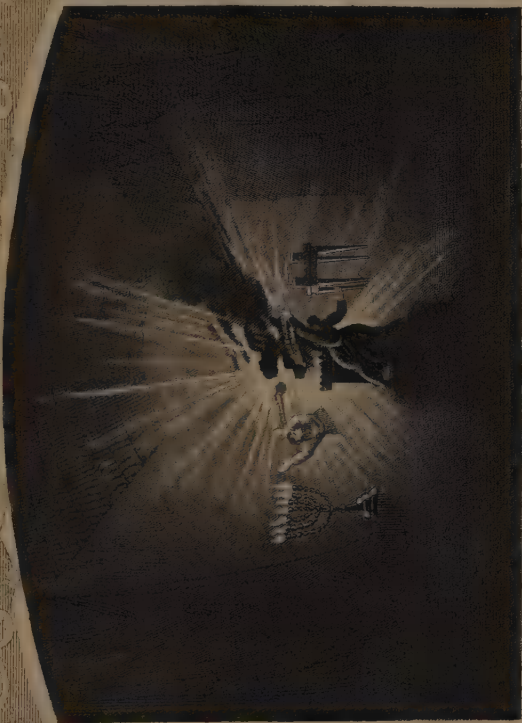
The sacrifices were made, and the people had received the blessings of Moses and Aaron, when it pleased the Lord to testify his approbation of what had been done by a manifestation of his glory which "now appeared unto all the people." To show still further his satisfaction, God caused a fire to come out from before him and consume the burnt offering. At this the people praised him by a joyful shout, and fell on their faces, or prostrated themselves, with a becoming fear and reverence.

## THE FIRST OFFERINGS OF AARON.

May our supplications for the divine grace always meet with the like success to those of the Israelites in the wilderness. May the fire of the Holy Spirit still continue to descend, and light up in our hearts a flame that will destroy all our sinful affections and animate us with a holy zeal in the performance of our duty. All can approach and draw nigh unto God that are anxious to do so. He will graciously notice the efforts made to please him, both of the old and of the young. The latter are especially invited to seek him by the blessed Saviour himself, who declared that of such was the kingdom of heaven.

How condescending is His mercy who said "Suffer little children to come unto me," and how eager should youth be to embrace the many opportunities they have of increasing their acquaintance with His will. We must not now expect any miraculous appearance will signify the acceptance of the heart's offerings, but by consulting our consciences, by looking as it were into our own souls, we may always know how far our thoughts and deeds are likely to meet with the divine approval, or to incur the divine displeasure.





# THE SIN AND DEATH OF NABAB AND ABIHUT.

AND THE FATE OF THOSE

WHO DISREGARD THE WISE DECREES

OF PROVIDENCE, AND DARE OPPOSE

THE BEING, THEY SHOULD STRIVE TO PLEASE.



## THE SIN AND DEATH OF NADAB AND ABIHU.

"Nadab and Abihu, the sons of Aaron, took either of them his censer, and put fire therein, and put incense thereon, and offered strange fire before the Lord, which he commanded them not. And there went out fire from the Lord, and devoured them, and they died before the Lord."—LEVITICUS, chapter x., verses 1, 2.

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BEFORE CHRIST, 1490 YEARS.

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God must be worshipped in the manner he has pointed out to us: this will be fully seen in the following account of the death of Nadab and Abihu.

He had decreed that the consecrated fire should be kept continually burning upon his altar, and to this end the priests replenished it night and morning. Nadab and Abihu, two of Aaron's sons, in opposition to the divine law, put strange fire in their censers instead of that which had been consecrated, and with incense thereon offered it before the Lord, who punished their disobedience by sending a fire that devoured, or struck them dead, as if by lightning.

Moses, taking occasion by this sudden chastisement to warn the other priests to be exact in the performance of their duty, had the bodies of the transgressors carried out of the camp. He also forbade Aaron and his

## THE SIN AND DEATH OF NADAB AND ABIHU.

other sons to mourn for these sinners, which was to be done only by the rest of the people.

Nadab and Abihu had not only been guilty of offering strange fire; they had entered the tabernacle with it at a time not appointed for this service. They had also gone together, instead of one alone. They had offended in all these points, and justly merited their punishment. The Almighty must ever be honoured according to his will, and although he may not now visibly punish those who slight his ordinances, he still discerns, as of olden time, their sin who transgress his laws. If they escape his vengeance for awhile, they may be certain that it will at length overtake them, either in this world or in the world to come.

Nothing can exempt us from our religious exercises. Aaron was forbidden to evince the general signs of sorrow for the death of his children. The anointing oil of the Lord was upon him, and he might not neglect the duties of his sacred office, even to mourn for his own sons. Every thing must give way to the service of God. What shall it profit us if we gain the whole world, and lose our own souls?



# AARON THE HIGH PRIEST.

LEV. CH. XLV. V. 12.

AARON MUST OFFER INCENSE SWEET  
UPON A FIRE BEFORE THE LORD;  
THAT IT MAY CLOUD THE MERCY-SEAT.  
ACCORDING TO HIS HOLY WORD.



## AARON THE HIGH PRIEST.

"He shall take a censer full of burning coals of fire from off the altar before the Lord, and his hands full of sweet incense beaten small, and bring it within the vail."—LEVITICUS, chapter xvi., verse 12.

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BEFORE CHRIST, 1490 YEARS.

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AARON was fully instructed in the manner in which the duties of the high priest were to be performed. Nothing was left to chance, and the mode of offering the various sacrifices was made known to him in so clear a manner, that it would have been almost impossible for him not to have understood it. The great goodness of God never leaves us in doubt as to what we ought to do, and makes his laws as intelligible to those of mean capacity as to the learned.

The high priest is here told how he must enter the holy place—the holy of holies—where was manifested the divine presence, and how certain offerings were to be made: of these the following require especial notice. He was to take two goats and present them to the Lord before the door of the tabernacle. He was then to cast lots upon them; "one lot for the Lord, and the other for the scape-

## AARON THE HIGH PRIEST.

goat." The goat upon whom the Lord's lot fell was to be offered for a sin offering, and the other, the scapegoat, was to be presented alive before him, to make an atonement, and afterwards be suffered to escape into the wilderness.

When these and other ceremonies were accomplished, together with the offering of incense, Aaron was commanded to place his hands on the head of the live goat, and to confess over it the people's sins. In this manner were transferred to the goat the iniquities of Israel, as also the punishment that was their due. The scapegoat was then sent away into the wilderness.

Jesus Christ is the High Priest of Christians. He makes reconciliation for them, and atones for their repented transgressions. He is also the Sacrifice that was slain for them, and the bearer of the burden of their wickedness. The entire remission of their sins is figured by the sending away of the goat. The high priest of the Jews was to enter the holy place, and leave it again; but the High Priest of the Christians is always in Heaven, always in the presence of his Father, where he continually intercedes for the sins of his people.





THE BLASPHEMER BEFORE MOSES.  
LEV. 24. 10, 11, 12.  
 THE SIN 'T HIM THAT LOATH BLASPHEMIE  
 THE NAME OF GOD: WE' SAVE HIM BREATH,  
 NO SUFFERING CAN NOW REDEEM,  
 IF 'T OF HIS CRIME SHALL SUFFER DEATH.



## THE BLASPHEMER BEFORE MOSES.

“The Israelitish woman's son blasphemed the name of the LORD, and cursed. And they brought him unto Moses.”—  
LEVITICUS, chapter xxiv., verse 11.

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BEFORE CHRIST, 1490 YEARS.

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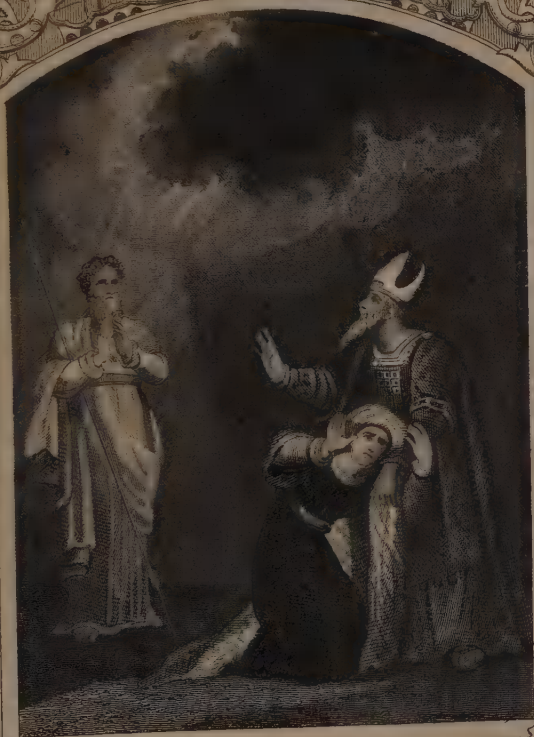
God had given a terrible example of his justice and power in punishing by a sudden death Nadab and Abihu, the ministers of his altar, for their transgression of his law. He now gave another of the certainty of his judgment of the people's sins.

The son of an Egyptian and an Israelitish woman, quarrelled with one of the Israelites, and in the heat of passion blasphemed the holy name of the Lord. He was brought for this before Moses, who would give no directions as to his punishment before he had sought counsel of God. Moses was commanded by the Almighty, to have the blasphemer conducted outside the camp, and that there all who had heard his blasphemies should lay their hands upon his head, as a testimony of his guilt; after which the people were to stone him to death. This order was executed with a severity that

## THE BLASPHEMER BEFORE MOSES.

ought to make sinners tremble, who despise the commandment which says "Thou shalt not take the name of the Lord thy God in vain." God now made a law by which all future blasphemers of his name were to suffer death.

It is worthy of remark that blasphemy, like murder, was punished by the Jewish law with death. The great extent of its wickedness is thus made so plain to us that we cannot plead ignorance of it. The importance of the command forbidding this crime is also evidenced by its being placed next after that against idolatry, and third in the ten delivered to Moses. At the present day, though they who break this law may escape punishment from men, they will in no wise escape the judgment of God. His justice is never-failing, and we can only hope to avoid his anger by a repentance of our wrong-doings and a steadfast purpose to lead a new life. Let us never profane his name, and be always careful to shun the company of those who use vain oaths. Idle swearing is not only utterly useless in itself, but is a direct violation of the law of God. We must call upon him with reverence if we expect to be answered with his blessing.



# MIRIAM'S LEPROSY.

FOR SAVING THE LIFE OF MIRIAM  
 IN THE MOUNTAIN OF SINAI  
 AND THE MOUNTAIN OF SINAI  
 AND THE MOUNTAIN OF SINAI  
 AND THE MOUNTAIN OF SINAI



## MIRIAM'S LEPROSY.

“The cloud departed from off the tabernacle ; and, behold, Miriam became leprous, white as snow : and Aaron looked upon Miriam, and, behold, she was leprous.”—NUMBERS, chapter xii., verse 10.

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BEFORE CHRIST, 1490 YEARS.

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THE severity of the chastisements that God exercised in so many manners upon his people did not put a stop to their murmurs, and Aaron himself, with Miriam, his sister, now “spake against Moses.” They were doubtless jealous of the great authority God had given to their brother, and said “Hath the Lord indeed spoken only by Moses? hath he not spoken also by us?” that is, have we not, as well as him, received the spirit of prophecy. To give some pretext to their murmuring, they complained of his having married an Ethiopian woman.

Moses behaved with his accustomed meekness, but the Lord himself avenged him. Moses, Aaron, and Miriam were called by God into the tabernacle, and when he came down in the pillar of the cloud he desired Aaron and Miriam to come forth. He now

### MIRIAM'S LEPROSY.

vindicated the character of Moses, and also praised him, declaring that he would hold direct communication with him alone. He was angry with Aaron and Miriam, and departed, when "Miriam became leprous, white as snow." Aaron was spared, perhaps because of the dignity of his office.

As priest, Aaron was obliged to pronounce judgment in cases of leprosy, and he besought Moses that his sister might not be as one dead, for lepers were only allowed to live with those who were afflicted like themselves. Moses prayed that Miriam might be healed, but God willed that she should be shut out from the camp for seven days, at the expiration of which time her leprosy left her.

Aaron, who with his sister, had spoken against the chosen servant of the Lord, was afterwards obliged to supplicate him whom they had complained of; and let the readiness of Moses to intercede for them be a lesson to us to forgive our brethren their trespasses, nay more, to pray for them that hate us. We are commanded so to do by our Redeemer, and unless we obey his word we can never become his disciples or inherit his kingdom.





# KORAI'S REBELLION.

FROM A PHOTOGRAPH.

THE BELLIGERENT KORAI AND THE MEN  
WERE QUICKLY SWALLOWED BY THE LAKE.  
GOD STILL, HOWEVER, AS HE HAD THEN  
THE WICKED, FROM THE MEN OF WORSHIP.



## KORAH'S REBELLION.

'The earth opened her mouth, and swallowed them up, and their houses.'—NUMBERS, chapter xvi., verse 32.

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BEFORE CHRIST, 1471 YEARS.

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KORAH, who was related to Moses, moved by envy and ambition, conspired against Moses and Aaron, and induced Dathan and Abiram, with two hundred and fifty of the chief among the Israelites, to join him. They then came to Moses and Aaron, and accused them of usurping too much authority over the people, which, when Moses heard, he fell upon his face, dreading the consequences of their impiety. The inspired servant of the Most High next plainly warned them that on the morrow God himself would show them who had a right to the priesthood, for these men no doubt desired to share the sacred authority. They had not been called to the priesthood by the Lord, and consequently had no right to that holy office.

On the next day, according to the command of Moses, they came with their censers; and Aaron also came with his. This being done.

## KORAH'S REBELLION.

Korah with his people placed themselves on one side, and Aaron on the other. God then appeared in his glory to the congregation, and commanded them to separate themselves from the rebels, who remained at the doors of their tents with their wives and children. Moses then called upon the people to bear witness to an undoubted proof that he had done nothing without the orders of the Lord, and that the extraordinary death of the conspirators would justify his acts in their presence. He had scarcely spoken, when the earth opened and swallowed up Korah and all the men that appertained to him, together with their tents and property. They thus perished in the sight of the people, who fled on all sides, fearing to be enveloped in their ruin. At the same time a fire from heaven consumed the two hundred and fifty partisans of Korah.

We see in these events the danger of disputing the will of God. Such a course cannot fail to meet with the punishment it deserves; therefore let us take care that we do not in the smallest degree rebel against his law, or murmur at his servants who well perform their duty.



# THE SERPENT OF BRASS.

THE PEOPLE OF MOSES GOD BOTH HEAR,  
 AND WHEN THE TRIPLE SERPENTS BITE,  
 REMOVED BY BRASS THEIR GUILT AND FEAR  
 OF BRASS PLACED IN THEIR SIGHT



## THE SERPENT OF BRASS.

“Moses made a serpent of brass, and put it upon a pole, and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived.”—NUMBERS, chapter xxi., verse 9.

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BEFORE CHRIST, 1452 YEARS.

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THE revolt of Korah, Dathan, and Abiram being quelled, there arose, some time after, another of all the people, which God punished in a particular manner. The people had wandered in the desert during so many years, and in so many various places, that they began to be weary of the journey. As usual, they rose against Moses, complaining, as they had so frequently done, of his having brought them out of Egypt. “Wherefore have ye brought us up,” said they, “to die in the wilderness? for there is no bread, neither is there any water; and our souls loatheth this light bread,” meaning the manna.

God was angry at their murmurings, and sent fiery serpents among them, which caused a frightful desolation; many of the people were bitten, and died. The most seditious were struck with fear at so sudden a punish-

### THE SERPENT OF BRASS.

ment, and their complaints soon changed into an acknowledgment of their sin, and a request that Moses would pray unto the Lord for a removal of its punishment. Moses humbly bore their demand to the Fountain of all mercy, and God, being appeased by the prayers of this holy man, commanded him to make a serpent of brass and set it upon a pole, in order that it should be visible to all, to the end that any who had been bitten might look upon it and be cured of their wounds. Besides the miracle of the cure attributed to the looking on this serpent, another good effect might be produced: if any had carelessly been in the way of the fiery serpents, the seeing that of brass constantly before them would be a means of making them cautious where they trod, and also where they slept.

Murmuring and complaint may be regarded as the most dangerous transgressions that we can be guilty of. The most perfect are sometimes in peril, if they keep not alive their faith and confidence in God, of being overcome by the pains and difficulties of the narrow way which leadeth to Heaven.







# BALAM AND HIS ASS

THEY WERE BOTH WORKERS AND PLAINLY SEEN  
 THAT THE ASS WAS THE ONLY ONE WHO  
 SAW THE ANGEL WHO CAME TO BALAAM  
 AND SAID TO HIM, 'DO NOT CURSE THE LANE, THOU  
 SHALT BE CURSED BY THE LORD AND HIS ANGEL'

## BALAAM AND HIS ASS.

“Balaam saw the angel of the Lord standing in the way, and his sword drawn in his hand.”—NUMBERS, chapter xxii., verse 31.

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BEFORE CHRIST, 1452 YEARS.

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ISRAEL being encamped near the country of the Moabites, Balak their king, fearing the power of God's people, had recourse to a prophet named Balaam, whom he prayed to come and curse them. Balaam consulted the Lord during the night, who forbade him to do so, because he had himself already blessed them, and accordingly the prophet sent back the messengers of Balak. This king, however, sent others, with richer presents than the first had brought. Balaam's avarice was thus tempted, and instead of meeting their request with a firm denial, he again consulted God, as though the gold of these second ambassadors could have made the same change in the Almighty as it did in his own heart.

God permitted Balaam to go, but upon condition that he should speak only according to his instructions. Whilst he was on

## BALAAAM AND HIS ASS.

the way an angel presented himself before him, without his knowing it, causing the ass upon which he was mounted to stop, and at length to fall down under him. Balaam's anger was kindled, and he smote the animal, but the Lord miraculously caused it to speak, and complain of its master's harshness. Balaam now saw the angel standing in the way, and fell before him, asking pardon for his sin, and offering to return. The angel permitted him to continue his journey, telling him that he should speak only as God willed. He did so, and in spite of all the efforts Balak made to induce him to curse Israel, the Lord caused him to prophesy for the Jews nothing but blessings.

The attempt of Balak to curse the Israelites was utterly unavailing. God will always protect those who prove themselves worthy of his care, nay more, we continually see his mercy extended to many who are unworthy of it.



# BALAAK'S SACRIFICE.

WHEN MOAB'S KING IN SORE DISTRESS  
 BY ISRAEL'S GAIN AND THEIR ARMY,  
 WOULD HAVE THEM CURSED, THE LORD DID BARR,  
 AND SAFELY BRING THEM ON THEIR WAY.



## BALAK'S SACRIFICE.

"He stood by his burnt-sacrifice, he, and all the princes of Moab."—NUMBERS, chapter xxiii., verse 6.

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BEFORE CHRIST, 1452 YEARS.

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BALAAM, still too much influenced by worldly views, could not help striving to reconcile his duty and interest together. He requested Balak to build seven altars, which was accordingly done, and they then offered sacrifices thereon, a bullock and a ram on every altar.

Balaam now bade the king stand by the burnt-offering whilst he went to consult the Lord. He told Balak that perhaps God would come to meet him, i. e., that he would appear to him, either by an angel or temporary vision, or inspire him with what he should say. His expectation in this respect was not disappointed, for the Almighty was pleased to put into Balaam's mouth the words he should speak.

He then returned to the king, whom he found standing by his burnt-sacrifice, together with all the princes of Moab. Instead

### BALAK'S SACRIFICE.

of uttering maledictions against the chosen people of the Most High, the prophet predicted their prosperity, as he had been instructed. By so doing he risked incurring the king's anger, but no doubt his faith in the Lord was strong, and he delivered the words which he had put into his mouth. Had the monarch been permitted to kill Balaam, his death would have been the death of the righteous, and his consolation that he had done his duty.

We must all die; the virtuous as well as the wicked. Let us so order our lives that the prospect of death may create no fear in us, and that, like Balaam, we may ever be ready to venture our existence in the service of our Maker. Every prophet prophesied at the hazard of the displeasure of the monarch before whom he delivered his commission, and the instances are by no means rare in which kings have given way to their rage, and have attempted the destruction of the holy men who have prophesied against them. Nothing must deter us from the performance of God's will, not even the fear of death.







MOSES VIEWS THE PROMISED LAND.

MOSES, BY THE MIGHTY HAND  
OF GOD, LED A WILDERNESS WAY,  
TOW'RD THE PROMISED LAND,  
AND VIEWED THE PROMISED LAND.

## MOSES VIEWS THE PROMISED LAND.

"The Lord said unto him, This is the land which I swear unto Abraham, unto Isaac, and unto Jacob, saying, I will give it unto thy seed: I have caused thee to see it with thine eyes, but thou shalt not go over thither."—DEUTERONOMY, chapter xxxiv., verse 4.

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BEFORE CHRIST, 1451 YEARS.

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THE time now drew nigh when Moses was to make an end of his pilgrimage on earth. He had ever served his God with fidelity and courage, and was now to dwell with him in heaven.

He had been told that though he should conduct the children of Israel to the promised land, and behold it himself, yet that he should not enter it with them. Having brought them to the borders of it, he was commanded by the Lord to ascend to mount Nebo, there to look upon the land of Canaan.

Moses accordingly went up from the plains of Moab to the top of Pisgah, which was on mount Nebo, where God showed him all the good land that was to be the future possession of the tribes of Israel.

## MOSES VIEWS THE PROMISED LAND.

With what delight must the holy man have beheld the territory he had undergone so many trials to arrive at. How great must have been his admiration of the bounty of his Heavenly Master, who now rewarded his toils with the sight of it, and who so freely bestowed it on the murmuring Israelites.

Christians may also be certain that all the promises made to them by their Redeemer will assuredly be performed. If they fail not to live a life of faith and charity, they will one day be inhabitants of a heavenly Canaan. Let such a reflection animate their zeal in the cause of religion, let it be their beacon in the troubled waters of this life, and ever inspire them to bear with fortitude the afflictions which God in his wisdom may see fit to make them suffer.

May our view of a heavenly possession be as clear as that of Moses' was of an earthly territory; and may the Almighty so direct us as to cause us not only to behold it, but to endeavour with all our might to attain it. We are but pilgrims here, journeying either to eternal joy or eternal misery, according to our deservings.



THE DEATH OF MOSES.

*DEATH HAPPY.*

THE HOLY MAN, HIS WORK AT END,  
IS CALLED TO GOD, IN HEAVEN TO REST.  
MAY THE SPIRIT EVER DESIRE  
AND LIGHT OUR SOULS TO JOIN HIM BEST.



## THE DEATH OF MOSES.

“Moses the servant of the Lord died there in the land of Moab, according to the word of the Lord.”—DEUTERONOMY, chapter xxxiv., verse 5.

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BEFORE CHRIST, 1451 YEARS.

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MOSES always obeyed the commands of God willingly. The present one, though it might have seemed a little hard, was met by him as the former one had been. He was ready.

Previous to his death Moses had called, as bidden, Joshua the son of Nun, and in the presence of all the people had made him their leader. He frequently exhorted him to arm himself with energy and courage, to the end that he might bring them to the land which they had been so often promised. He repeated to them a summary of all that God had ordained him to command during forty years, and also wrote the same in a book, which he caused to be placed in the Ark with the tables of the law. He then blessed all the tribes of Israel.

The holy man died at the age of one hundred and twenty years, and no man

## THE DEATH OF MOSES.

knew of his sepulchre. The Israelites mourned for him thirty days, and were now to be led by Joshua, whom the Lord had filled with the spirit of wisdom.

No prophet has appeared since the time of Moses, like unto him, "whom the Lord knew face to face," that is, familiarly. His faith has been admired by all. He performed his duty to God without omitting any thing that was due to the people; as he rendered to the people all that they expected of him, without failing in what he owed to God. His death was easy, "according to the word of the Lord," whose servants, when their work is done, must die at last, and be willing to depart this world whenever they are sent for by their heavenly Master. His burial-place was unknown, but if the soul find rest on high, it matters but very little what becomes of the body.



AN ANGEL APPEARS TO JOSHUA.

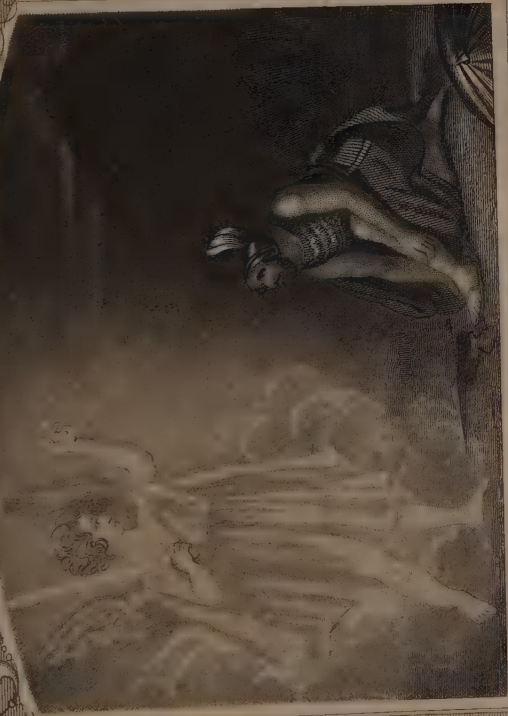
THE SERVANT

THE ZEALOUS CAPTAIN OF THE LORD.

JOSHUA BEHOLDS WITH HOLY FEAR.

THE MESSENGER REVEALS THE WORD.

THE SERVANT IS SO GLAD TO HEAR.





## AN ANGEL APPEARS TO JOSHUA.

"Joshua fell on his face to the earth, and did worship, and said unto him, What saith my Lord unto his servant."—  
JOSHUA, chapter v., verse 14.

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BEFORE CHRIST, 1451 YEARS.

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AFTER the death of Moses the people promised to obey Joshua in all things, and the Lord soon made it evident that their new leader had been set over them by Divine authority. Shortly after his appointment the Israelites miraculously crossed the river Jordan, God causing the waters to divide for that purpose; and the people thus entered Canaan.

Soon after this, when Joshua was near Jericho, an angel appeared unto him in the form of a man with a drawn sword in his hand. Joshua, upon being informed by him that he had come as captain of the host of the Lord, fell on his face and worshipped, and expressed himself ready to receive his commands. God now gave his servant instructions for the besieging of Jericho.

This was the first appearance of the glory

#### AN ANGEL APPEARS TO JOSHUA.

of God to Joshua. The angel having his sword drawn encouraged him to carry on the war vigorously. Joshua enquired the will of God, showed an earnest desire to know it, and a cheerful determination to perform it. As a good and faithful servant, he waited to hear the commands of his Master, and then immediately set about the fulfilment of them.

True Christians should, like him, always be ready to fight under the banner of their Lord; to fight the fight of faith and virtue, so that they may have the unspeakable satisfaction of meeting with his approval. In this God will always be ready to assist them, if they faint not, but stand fast in the good cause. The cause between Christ and Satan, between Israel and Canaan, will not admit of a refusal to take the part of either, as in the contests of the world. They who are not with the Son of God are against him, and must take the consequences of their folly.

THE TAKING OF JERICHO.

—BY J. H. B. HAYES.

AT ISRAEL'S SHOUT THE PONDEROUS WALL,  
WITH MIGHTY CRASH, IS SOON THROWN DOWN.  
THERE MUST THE DORMED CITY FALL;  
THUS MUST THE POWER OF GOD BE SHOWN.



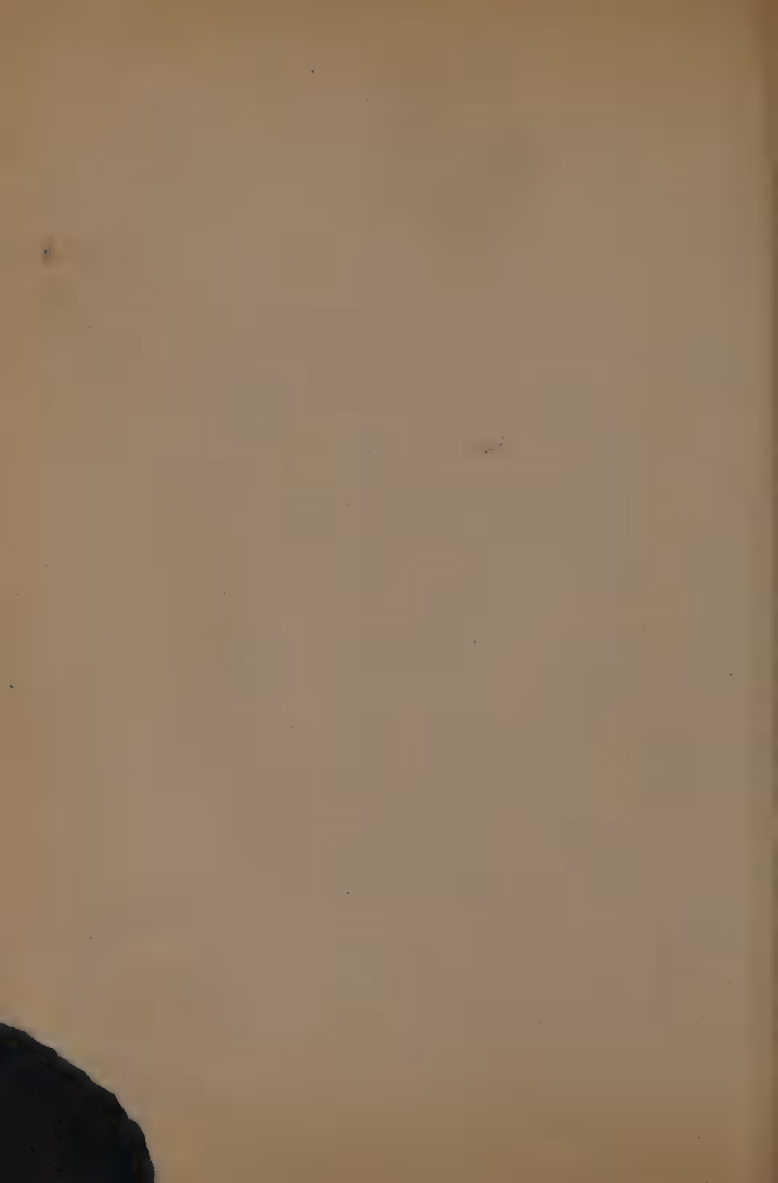
#### AN ANGEL APPEARS TO JOSHUA.

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THE TAKING OF JERICHO.





## THE TAKING OF JERICHO.

“The people shouted when the priests blew with the trumpets : and it came to pass, when the people heard the sound of the trumpet, and the people shouted with a great shout, that the wall fell down flat, so that the people went up into the city, every man straight before him, and they took the city.”

—JOSHUA, chapter vi., verse 20.

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BEFORE CHRIST, 1451 YEARS

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THE first city that the Israelites had to contend against after the passage of the Jordan was Jericho. The fear with which its inhabitants were seized when they beheld the Jews approach, and the recollection of the wonders God had so often performed for his people, made them use every precaution in their power to withstand them. Their walls and ramparts were strong, and doubtless to human eye seemed impregnable, but God promised Joshua that without any of the implements of war, or any attack upon them, they should fall and the city be taken. He commanded that the people should march round the city once a day for the space of seven days, and that on the seventh the priests should take seven trumpets, and

## THE TAKING OF JERICHO.

with them, march before the Ark. On this day the city was to be compassed seven times; after which the priests were to blow with the trumpets, and the people when they heard the sound were to shout. Upon this God decreed that the wall should fall down to the earth.

All came to pass as ordained by the Lord, who forbade Joshua to take any thing out of the city, but the silver and gold, and vessels of brass and iron, which were to be put into the treasury of the Lord's house. Jericho was then burned with fire, and cursed and made desolate for ever.

No earthly power can withstand the will of heaven. The inhabitants of Jericho vainly endeavoured to fortify their city against the people of God; which only showed their folly, and their destruction was intended as a warning to future generations. He who made the world can at any moment as easily destroy the whole of it as he did this particular city.



# THE DESTRUCTION OF THE AMORITES.

NO POWER OF THE AMORITE  
 CAN TO OURS PEOPLE CAUSE DESMAY  
 WE WILL BE WITH THEM IN THE FIGHT  
 AND BE THEIR ENEMIES WILL SLAY



## THE DESTRUCTION OF THE AMORITES.

“The Lord discomfited them before Israel, and slew them with a great slaughter at Gibeon, and chased them along the way that goeth up to Beth-horon, and smote them to Azekah, and unto Makkedah.”—JOSHUA, chapter x., verse 10.

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BEFORE CHRIST, 1451 YEARS.

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THE kings who were in the country of Canaan, perceiving how victorious the Israelites were, and how they had conquered Jericho, assembled together for the purpose of opposing their forces against those of the Jews. But the people of Gibeon, wiser than the others, saw the uselessness of this league, and believed that nothing could successfully resist the power of Israel. They accordingly had recourse to artifice. They clothed themselves in old apparel, and went to Joshua at Gilgal, pretending that they were ambassadors from a far country, and requested permission to form an alliance with him.

Joshua probably suspected some deception, but on seeing their bread, which was

## THE DESTRUCTION OF THE AMORITES.

dry and mouldy, the cracked bottles (or skins) that they said had contained their wine for the journey, their worn shoes and tattered garments, he was at last persuaded to make a league with them. Their stratagem was shortly afterwards discovered, and as a punishment for it they were condemned to perpetual bondage.

When Adoni-zedek, king of Jerusalem (or Salem, for it is thought the city held this name, which it had in Abraham's time, until the Israelites took possession of it), saw that the Gibeonites had gone over to the Jews, he looked upon them as enemies, and prevailed upon four other neighbouring kings to join him in making war upon them. These five kings of the Amorites, or Canaanites, therefore encamped before Gibeon, whose people in their extremity applied to Joshua for succour, which was not withheld from them. He, at the command of God, went up from Gilgal, came upon the Amorites suddenly, and "discomfited them before Israel, and slew them with a great slaughter at Gibeon."



JOSHUA STAYS THE SUN AND MOON.

*Joshua 10:12-14.*

THE POWER OF GOD NO LIMIT KNOWS;  
HIS HAND CAN EVEN STAY THE SUN  
AND MAKE IT IN ITS COURSE BEFORE  
WHITE MEN, EVEN WHEN THE PLANE IS DOWN.





## JOSHUA STAYS THE SUN AND MOON.

“He said in the sight of Israel, Sun, stand thou still upon Gibeon, and thou, Moon, in the valley of Ajalon.”—JOSHUA, chapter x., verse 12.

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BEFORE CHRIST, 1451 YEARS.

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THE most remarkable circumstance attending the defeat of the Amorites, just related, was the miracle performed by Joshua, under the power of God, of arresting in their course the two great luminaries of heaven; the Sun and the Moon.

The decline of day would have prevented the Israelites from pursuing their enemies and entirely vanquishing them, but Joshua spake unto the Lord, who for his favoured people arrested the course of nature. “The Sun stood still in the midst of heaven, and hasted not to go down a whole day,” which in that climate, and at that season of the year was about thirteen hours. About twenty-six hours of daylight were thus given to the Israelites for the destruction of their foes, and in this time the city of Makkedah

## JOSHUA STAYS THE SUN AND MOON.

was taken, and the five kings, who had hid themselves in a cave near it, were slain.

No greater blow than this could have been given to the idolatry of the Canaanites, for the Sun and the Moon were the principal objects of their adoration, and to stay these great lights in their course, and at Joshua's request, must have strikingly taught the idolaters the vanity of their gods and the folly of their worship.

The great faith of Joshua was rewarded by the Lord with a miracle which was never before, and has never since that time been performed. Nothing can be too hard for God, and however much worldly minds may object to this miracle as contrary to the laws of nature, they may be simply and sufficiently answered by this question:—Cannot he who made the universe, and all contained therein, and without whose knowledge not even a sparrow falls to the ground, as easily control it, and by his mighty power make evident to man his sublime majesty?



SALEBS GIFT.

JOHN CHESTER

O MAY THE LORD IN MERCY DESIGN  
ETERNAL WATERS TO POUR DOWN  
UPON US ALL A HEAVENLY GAIN  
THAT EAR OUTWEIGHS THE WORLD'S RENOWN



## CALEB'S GIFT.

"It came to pass, as she came unto him, that she moved him to ask of her father a field."—JOSHUA, chapter xv., verse 18.

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BEFORE CHRIST, 1444 YEARS.

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AFTER the conquests of the Israelites the lands of the vanquished were parcelled out among them, and unto Caleb the son of Jephunneh was given the city of Arba the father of Anak, called Hebron. From thence he drove the three sons of Anak, and then went up to Debir, or Kirjath-sepher.

Caleb promised to give his daughter Achsah in marriage to whoever should take this last-mentioned city. It was taken by Othniel, the son of Kenaz, Caleb's brother, who accordingly obtained the hand of his cousin. She received some land for her portion, but it was a south land, subject to droughts, and liable to be parched, and she in consequence demanded of her father some springs of water, when he gave her the upper and the nether springs.

The kindness of our earthly parents is great, but the mercy of our heavenly Father

### CALEB'S GIFT.

is greater. Caleb gave the boon of water, which, in an eastern country especially, is justly deemed a priceless blessing, but God is continually enriching our souls with the streams of his love,—a well of water springing up unto eternal life. The blessings of the upper springs may be regarded as spiritual and eternal, and of the nether as temporal, and relating to our present existence. God's children are the inheritors of these bounties, which are freely bestowed upon them by their Father.

Let us entreat the Almighty disposer of all good gifts to supply us plenteously with heavenly waters, and that they may so refresh our souls as to cause them to bring forth the fruit of good works, acceptable in his sight as far as any thing human can be so. Let us also pray that these, through faith in Christ, may be the means of our attaining the everlasting felicity promised to those who not only hear his word, but do it. They who drink of the water of his Spirit will never thirst.



THE PUNISHMENT OF ABIMELECH

BEHOLD THE PUNISHMENT SO JUST

OF HIM WHO HAD A TYRANT BEEN

GOD'S RIGHTEOUS JUDGMENT EVER MUST

O'ERTAKE US ALL, THOUGH NOT FORESEEN





## THE PUNISHMENT OF ADONI-BEZEK.

“Adoni-bezek fled; and they pursued after him, and caught him, and cut off his thumbs and his great toes.”—JUDGES, chapter i., verse 6.

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BEFORE CHRIST, 1425 YEARS.

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JOSHUA defeated his enemies by the assistance of heaven, and destroyed all who opposed themselves to him in war. They fled before him, and seemed to recognise the power that God had given the Jews to possess Canaan. After Joshua had rendered himself master of this country, he divided it among the tribes with an equity and justice that we cannot but admire. His end approaching, he assembled the people as Moses had done, renewed the covenant between God and them, and died in peace at the age of 110 years.

After the death of Joshua, the Lord appointed the tribe of Judah to fight against the Canaanites, and Adoni-bezek was the first king who felt the effects of their valour. Having fought with and defeated his people,

#### THE PUNISHMENT OF ADONI-BEZEK.

they pursued, and caught him as he attempted to save himself by flight, "and cut off his thumbs and his great toes."

The unhappy prince was thus forced to acknowledge the justice of the punishment God inflicted upon him, since he himself had treated seventy kings in a like manner, and had then obliged them to gather the fragments of food that fell from his table for their sustenance. When he had thus been made an example of the equity of the Lord, which fails not to reach both the high and the low, he was taken to Jerusalem, where he died.

The punishment of Adoni-bezek is a warning to those in authority that God will judge mankind as they themselves have judged their fellow-creatures; and if this be not verified in this life, as it was in the instance just related, it will certainly be in the next. The prince of Canaan had been a severe tyrant, and his sins were now requited with the same torments that he had made those suffer who were so unfortunate as to fall into his power. With the same measure that we meet to others, shall it be measured to us again.



THE DEATH OF SISERA.

JUDG. CH. IV. V. 42.

HE WHO WITH IRON CHARIOTS THOUGHT  
HE COULD NOT IN THE BATTLE FAIL.  
AFTER THE FIGHT WITH ISRAEL FOUGHT  
IS SLAIN WITH BUT ONE IRON NAIL.



## THE DEATH OF SISERA.

“Jael Heber’s wife took a nail of the tent, and took an hammer in her hand, and went softly unto him, and smote the nail into his temples, and fastened it into the ground: for he was fast asleep and weary. So he died.”—JUDGES, chapter iv., verse 21.

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BEFORE CHRIST, 1296 YEARS.

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AFTER the death of Joshua and the elders who succeeded him, the Jews fell into great disorder, for, having no leader, and every one doing as he pleased, they committed many sins. The Lord for their offences suffered them to fall into a state of servitude, but upon their prayers for succour sent them leaders, who took the name of Judges.

Othniel, Ehud, and Shamgar successively judged the Israelites, and at length the government of the people devolved upon a prophetess named Deborah, thus proving that all instruments are efficacious in the hands of God, when it pleases him to make use of them. During this time Jabin king of Canaan declared war against the Jews, and sent Sisera, the general of his army, to fight them. Deborah, full of the Spirit of God, showed as much courage in the time

## THE DEATH OF SISERA.

of war as prudence in the time of peace. She chose a chief named Barak to lead the army of Israel, and went herself with him to the scene of action.

The day of battle being come, Deborah commanded Barak to go with ten thousand men and attack Sisera, who no doubt felt sure of victory, because he had a large number of war chariots and men. God suddenly spread alarm in the ranks of the Canaanites, and discomfited them, and Sisera himself fled on foot, while the whole of his army was destroyed. In his flight he came to the tent of Jael, the wife of Heber, an ally of Jabin's. She begged of him to enter without fear, and, having given him some milk to drink, he fell asleep, when Jael, probably moved by a divine impulse, took a large nail and drove it through his head. As Barak, in pursuit of Sisera, came to Jael's tent, she showed him the dead body of his enemy, thus convincing him that he was no more.

The man who hoped to destroy the Lord's people with his iron chariots was killed with a single iron nail. The weak, by the assistance of heaven, often prove the overthrow of the strong and wicked.



# GIDEON'S PRESENT

TO REVEAL HIS MESSAGE WAS FROM GOD  
 SENT DOWN FOR WISE AND HOLY ENDS  
 THE LITTLE MESSAGE FOR THE HOLY  
 AND FROM THE ROCK A FIRE ASCENDS.





## GIDEON'S PRESENT.

"The angel of the Lord put forth the end of the staff that was in his hand, and touched the flesh and the unleavened cakes ; and there rose up fire out of the rock, and consumed the flesh and the unleavened cakes."—JUDGES, chapter vi., verse 21.

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BEFORE CHRIST, 1249 YEARS.

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AFTER the death of Deborah, the Israelites, being again without a leader, did so evil in the sight of the Lord, that he suffered them to be persecuted by the Midianites for the space of seven years. The misery to which they were reduced by their enemies made them cry unto God, who was moved by their distress, and he sent word to Gideon, by an angel, that he had chosen him to deliver his people from their oppressors. Gideon, astonished at this news, represented to the angel the obscurity of his family, and his unworthiness to be employed in so great a work, but God told him that he would be with him, and that the Midianites should be smitten by him as though they were but one man.

Gideon now prayed the angel to show him a sign whereby he might know that he

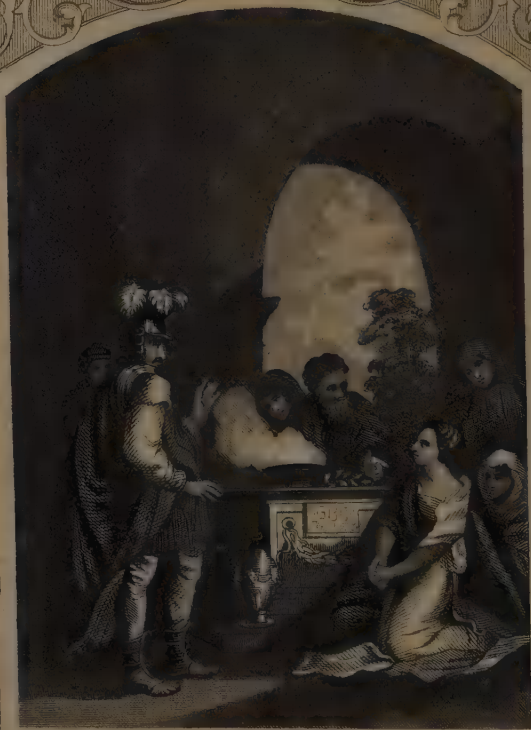
### GIDEON'S PRESENT.

was really holding converse with the Lord, and begged of him to wait while he brought a present. The angel promised to remain until Gideon returned, who went and cooked a kid, and baked some unleavened cakes of flour. He then put the meat that he had cooked into a basket, and the broth of it into a pot, and presented them unto the angel, who commanded him to put the meat and unleavened cakes upon a stone, and to pour out the broth. Gideon did as bidden, when the angel put forth the end of his staff and touched them. No sooner was this done than there rose up fire out of the stone and consumed all that had been placed thereon.

The angel then departed, and Gideon was struck with terror, but God reassured him, and told him to destroy the altar of Baal, and build one to the Lord on the spot where his offering had been consumed.

Thus was Gideon informed that he had found grace in the sight of God and was chosen to be the leader of his people. It is awful for the children of earth to have converse with the spirits of heaven, and no wonder Gideon's courage failed him, but he was soon comforted with divine promises.





THE LAMENT OF THE DAUGHTERS OF ISRAEL.

PSALM CXLVI.

O ISRAEL'S DAUGHTERS, WHY LAMENT  
 THAT UNTHINKING CHILD IS FORCED TO LEAVE  
 THE WORLD SO YOUNG, SHE IS CONTENT,  
 THEN CEASE FOR HER TO IDLY GRIEVE.

## THE LAMENT OF THE DAUGHTERS OF ISRAEL.

"The daughters of Israel went yearly to lament the daughter of Jephthah the Gileadite four days in a year."—JUDGES, chapter xi., verse 40.

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BEFORE CHRIST, 1143 YEARS.

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ABOUT this time the Jews were greatly tormented by the wars made upon them by the Ammonites. In their distress they sent to Jephthah to come and be their chief, who, they having promised to obey him as their prince, consented to lead their army. Jephthah then tried to turn the king of the Ammonites from his designs against Judea, but this prince was inflexible, and seemed resolved upon war.

The Spirit of the Lord now came upon Jephthah, who assembled troops from all parts, marched against the Ammonites, and made a vow to God that if he gained the victory he would offer up for a burnt-offering whatever first came forth to meet him on his return. He gained the battle; but the joy this gave him was soon turned into sorrow, for returning to his house, his daughter, his only child, transported with joy at the

## LAMENT OF THE DAUGHTERS OF ISRAEL.

glory he had acquired, came out to meet him with timbrels and with dances. Jephthah was pierced to the heart when he beheld her, and rent his clothes; but when she had learned the vow that her father had made she exhorted him to keep it, assuring him that she should be happy, since he had conquered the Ammonites. She only asked two months to bewail her fate, at the expiration of which time she returned to her father, who then performed his vow.

We are told by the Scripture that it became a custom for the daughters of Israel to lament the daughter of Jephthah four days in a year.

However rash Jephthah's vow may have been, we cannot but admire the self-denial with which he accomplished it. The obedience of his daughter is no less worthy of note, who, instead of repining at her fate, met it with cheerful resignation. Her example is well deserving of imitation by the young, who should ever be ready to submit to the will of their parents. It is thought by some that Jephthah did not offer her as a burnt-offering, but obliged her to remain unmarried and apart from her family, thus consecrating her to the Lord.



MANGAHS SACRIFICE.

*JOHN HENRI WOOD*

MAY PRAYERS SINCERE EER MOUNT ABOVE,  
 AS THY THE ANGEL IN THE FLAME.  
 MAY TOKENS STILL OF HEAVENLY LOVE  
 DESCEND THE BLESSING TO PROCLAIM.





## MANOAH'S SACRIFICE.

“Manoah took a kid with a meat offering, and offered it upon a rock unto the Lord: and the angel did wondrously; and Manoah and his wife looked on.”—JUDGES, chapter xiii., verse 19.

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BEFORE CHRIST, 1161 YEARS.

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AFTER Jephthah, the most remarkable person of whom the Scriptures give us the history is Samson. He was of the tribe of Dan, and his birth was announced by an angel, who assured his mother that, though she had hitherto been childless, she should now bear a son. He commanded her to begin the sanctification of her child to God by abstaining from wine and strong drink; neither was she to eat any unclean thing.

This woman informed her husband Manoah of what had been told her, and he felt a great desire to see the angel also. God granted him his wish, for his wife, having beheld the angel a second time, as she sat in the field, quickly called her husband, who when he came and saw the messenger of good tidings, was anxious to make an offering to him. But the angel, knowing that sacrifices are due unto God only, and that

## MANOAH'S SACRIFICE.

he himself was too humble to be entitled to divine honours, told Manoah that if he would offer a burnt-offering it must be unto the Lord. So Manoah took a kid with a meat-offering, and offered it upon a rock. Upon this the angel did wondrously, that is, performed a miracle, for when the flame went up toward heaven from off the altar, he ascended in it. Manoah and his wife looked on this sight, and fell on their faces to the ground, but the angel of the Lord did no more appear to them.

The child being born according to God's promise, was called Samson, and all that had been ordained concerning him was observed by his parents. His hair was not cut, and he drank neither wine nor strong drink, but nevertheless became the strongest of all men.

As the angel ascended to heaven so must our prayers ascend to the Lord; not, as in olden time, with the flame of a burnt-sacrifice, but in a spirit of true humility, penitence for our sins, and faith in the all-atoning power of Jesus Christ. He was the sacrifice for us, and it is through him only that our supplications can meet with acceptance at the throne of Divine grace.





SAMSON KILLS A LION.

FROM THE BIBLE.

THE HISTORY OF THE BIBLE.

THE HISTORY OF THE BIBLE.

THE HISTORY OF THE BIBLE.

## SAMSON KILLS A LION.

"The Spirit of the Lord came mightily upon him, and he rent him as he would have rent a kid, and he had nothing in his hand."—JUDGES, chapter xiv., verse 6.

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\*BEFORE CHRIST, 1141 YEARS.

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WHEN Samson was grown up to be a man he asked leave of his parents to marry a woman of the Philistines. They had a horror of the name and resisted his importunities; for they knew not that it was of the Lord that he sought an occasion to avenge the evils the Philistines had made Israel suffer.

Going one day to see the woman he wished to have for his wife, in his road he met a young lion, who came towards him foaming with rage. But Samson, being full of the Spirit of the Lord, ran and met the lion, and tore him to pieces as easily as he would have torn a kid. This was done by main strength alone, imparted from God, for he had no arms of any kind with him, not even so much as a staff to assist him in his journey.

## SAMSON KILLS A LION.

Some time after, returning by the same road, he turned aside to look at the lion that he had killed, when he saw a swarm of bees, and honey, in its carcase. He afterwards proposed this riddle to the young men who came to attend his marriage feast; "Out of the eater came forth meat, and out of the strong came forth sweetness." None of them could expound it, when his wife at length prevailed upon him to tell it her, and she made it known to the young men, who thus gained a wager which they had hazarded with him upon the occasion.

God, by enabling Samson to kill the lion, let him know what power he possessed by His Spirit, and taught him not to fear the greatest difficulties. As the lion was conquered by Samson so was Satan conquered by the Redeemer, and if we regard this as we should, we shall be able to find heavenly food and support therein, as the slayer of the wild beast found honey in its carcase.



16

SAMSON CARRIES AWAY THE GATES OF GAZA.

THE PHILISTINES DID LAY IN WAIT  
THAT SAMSON'S GAMMON THEY MIGHT SLAY  
HE SPOILS THEIR PLAN THE CITY GATE  
IS BY HIM TAKEN FAR AWAY





## SAMSON CARRIES AWAY THE GATES OF GAZA.

“Samson arose at midnight, and took the doors of the gate of the city, and the two posts, and went away with them, bar and all, and put them upon his shoulders, and carried them up to the top of an hill that is before Hebron.”—JUDGES, chapter xvi., verse 3.

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BEFORE CHRIST, 1120 YEARS.

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SAMSON opposed the Philistines with success, and upon one occasion killed no fewer than a thousand of them with the jaw-bone of an ass. Among his most remarkable exploits was the removal of the gates of Gaza. His enemies were continually devising plans to place him in their power, and one day, being informed that he was in the city of Gaza, they lost no time in taking measures to secure him. The hatred they bore him increased the celerity of their movements, and in a short time they compassed the city, resolving among themselves to wait until the morning, when they expected he would leave the place, and then kill him.

While the Philistines were plotting his destruction, Samson was quietly sleeping,

## SAMSON CARRIES AWAY THE GATES OF GAZA.

ignorant of the dangers which surrounded him. But at midnight, doubtless being warned by heaven of his peril, he arose, and without fear went to the gate of the city, and took the doors, and the two posts, together with the bar, and carried them up to the top of a hill. Thus the hopes of his persecutors were again foiled, and they beheld the designs they had formed for the overthrow of one man bring shame and confusion upon themselves.

In the midst of life we are in death, and, like Samson, are often asleep to the dangers that beset us. How necessary is it that we watch and pray, lest we enter into temptation, for the Spirit of Evil is continually hovering around us, ready and eager to take advantage of our unguarded moments. Let us beseech God to enable us to withstand his allurements, and to effect a timely escape from his toils. We shall then acquire strength of mind sufficient to repel his advances, and, with firm faith in the certainty of Divine assistance, have power to say, "Get thee hence Satan."





THE DEATH OF SAMSON.

BEHOLD GREAT SAMSON BLIND-ENSLAVED-  
A CREATURE THAT ALL MEN DESPISE,  
HAVING HIS FORMER POWER CRAVED,  
DOETH WITH IT SLAY HIS ENEMIES

## THE DEATH OF SAMSON.

"He bowed himself with all his might; and the house fell upon the lords, and upon all the people that were therein "  
—JUDGES, chapter xvi., verse 30.

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BEFORE CHRIST, 1120 YEARS.

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SAMSON loved a woman in the valley of Sorek, whose name was Delilah. The Philistines, having remarked that he went frequently to see her, promised her a large sum of money, if she could discover in what his great strength consisted. He amused himself by deceiving her, telling her that if he were bound with seven green withs that were never dried he would be weak, and as other men. Samson was accordingly bound, but brake the withs as easily as a thread of tow is broken when it touches the fire. Delilah twice again importuned him on the subject, and was again deceived as before.

Samson at length found it impossible to resist her prayers and entreaties, and made known to her the truth. He told her that a razor had never touched his head, and that if he were shaven all his strength would

## THE DEATH OF SAMSON.

depart with the loss of his hair. As soon as she knew this secret, she informed the Philistines of it, and, Samson being asleep, a man was called for, who shaved off his hair, and his strength went from him. When he awoke, finding himself surrounded by Philistines, he fancied he could as easily shake them off as on previous occasions; but the Lord, says the Scripture, had departed from him; and the Philistines took him, put out his eyes, bound him with fetters, and made him grind, or turn a hand-mill, in the prison-house.

Whilst Samson was employed in this laborious occupation his hair began to grow again. On the day of a sacrifice to their idol Dagon his enemies sent for him to make sport with him, and set him between the pillars of the house, which was full of men and women. Being in this position, he prayed God that his former strength might return, and that he might be avenged for the loss of his eyes. He then took hold of the two middle pillars, and bowing himself with all his might, the house fell, killing him and all that were within. So the dead which he slew at his death were more than they which he slew in his life.



RUTH AND NAOMI.

"HOW'ER THY WAND'RING FOOTSTEPS ROAM,  
 "I WILL NOT LEAVE THEE; RUTH DOTH CRY  
 "WHERE THOU DOST LODGE SHALL BE MY HOME."  
 "AND WHERE THOU DIEST I WILL DIE."





## RUTH AND NAOMI.

"They lifted up their voice, and wept again: and Orpah kissed her mother-in-law; but Ruth clave unto her."—RUTH, chapter i., verse 14.

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BEFORE CHRIST, 1312 YEARS.

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THE history of Ruth is very affecting, and it has pleased God to cause it to be written at length in the book bearing her name. In the time of the Judges the calamity of famine having befallen Israel, a man of Bethlehem, named Elimelech, went with his wife Naomi, and his two sons, to sojourn in the country of Moab. He died there, and the two sons of Naomi were married to two Moabitish women. Mahlon married Ruth, and Chilion married Orpah.

In about ten years these two brothers died, and Naomi, bereft of her husband and her sons, told her daughters-in-law, that, God having in his mercy restored plenty to Judah, she was determined to return there. On the way she besought them to go back to their kindred and seek them husbands. They were much afflicted at her proposal, and protested that they would never forsake

## RUTH AND NAOMI.

her. But at length Orpah, who had married her eldest son, was prevailed upon to return. This separation served to show in brighter colours the attachment and constancy of Ruth, who would not be induced to leave her mother. Her reply is worthy of all admiration:—"Intreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God: Where thou diest, will I die, and there will I be buried: the Lord do so to me, and more also, if ought but death part thee and me." When Naomi saw that Ruth was determined upon going with her, she no longer tried to dissuade her, and they pursued their journey together until they came to Bethlehem.

Observe the difference between Orpah and Ruth. The former loved Naomi, but did not love her enough to quit Moab for her sake, while the affection of the latter was so strong as to induce her to abandon both kindred and country to follow her husband's mother. Let those who value their salvation act as Ruth did, and suffer nothing to stand in the way between them and heaven.



RUTH GLEANS IN THE FIELDS OF BOAZ.

TO BOTH LITTLE BOAZ, KINDLY LEAN,  
AND LADY RUTH WITH HIS MOTHER TAKE PLACE.  
HE GIVES HER LEAVE TO STAY AND GLEAN  
TILL IN HIS EYES SHE FINISHETH GRAIN.



## RUTH GLEANS IN THE FIELDS OF BOAZ.

"Then said Boaz unto his servant that was set over the reapers: Whose damsel is this."—RUTH, chapter ii., verse 5.

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BEFORE CHRIST, 1312 YEARS.

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NAOMI and Ruth arrived at Bethlehem in the beginning of the barley harvest, and as they were poor, the latter asked her mother-in-law to allow her to go and glean in the fields. It happened that the field in which she gleaned belonged to Boaz, a wealthy man, and a kinsman of Elimelech, Naomi's husband.

When Boaz came from Bethlehem to the field, he asked his servant that overlooked the reapers who the damsel was, and received for reply that it was the Moabiteess who had come back with Naomi, and had requested permission to glean there. Upon hearing this he told Ruth not to go into another field, but to remain with his maidens. He had been told of her affection for her mother-in-law, and how for her sake she had left her parents and the place of her birth to come unto a strange people, and he spake kindly unto her.

## RUTH GLEANS IN THE FIELDS OF BOAZ.

Ruth thanked Boaz for his bounty, which he still further extended by bidding her to come and eat with his handmaidens.

After she had eaten and was satisfied, he commanded his young men not to prevent her gleaning, but, on the contrary, to let fall some handfuls of corn of purpose for her, and leave them. So she gleaned in the field until the evening, and having beaten out what she had gleaned, took it to Naomi, who was in the city.

Ruth's humility when she became poor is an example that deserves to be followed. She bowed cheerfully to her lot, and modestly demanded permission to glean to procure sustenance for Naomi and herself. No situation in life is degrading unless made so by sin, and to earn our bread by labour is no reproach. In this Ruth was a pattern to young people, who should always endeavour to be well employed, that they may be a credit to their parents and be beloved of God. Idleness is the root of all evil, and it is in this state that we are generally tempted to wickedness. Without diligence we can neither succeed in this world nor hope to be admitted into the blessedness to come.



BOAZ PRESENTS BARLEY TO RUTH.





## BOAZ PRESENTS RUTH WITH SIX MEASURES OF BARLEY.

"He measured six measures of barley, and laid it on her ; and she went into the city."—RUTH, chapter iii., verse 15.

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BEFORE CHRIST, 1312 YEARS.

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NAOMI being told of the generosity of Boaz towards Ruth, thought the time favourable for improving the condition of her daughter-in-law. She declared to her that Boaz was of her kindred, and that as he would sleep that night in the field, counselled her then to lie down at his feet, and that he would tell her what to do. This course may appear strange to us, but it was the custom in Israel, and had there been any thing indecorous in it Naomi would not have advised nor Ruth have followed it. The latter was now a proselyte to the true religion, and had a legal claim upon Boaz, which it was usual for widows to assert.

Boaz awoke in the night, and finding Ruth at his feet was afraid, but when he knew who she was, he bade her not fear,

BOAZ PRESENTS RUTH WITH SIX MEASURES  
OF BARLEY.

and that although he was her near kinsman, there was another still nearer than he. He promised that if this one failed to fulfil the claim she had upon him, he himself would marry her. In the morning he gave her six measures of barley, and sent her into the city to her mother-in-law.

The same day Boaz went to the gate of the city, where public judgments were given; and seeing the kinsman of whom he spake pass by, told him, in presence of ten of the elders of the place, that Naomi would sell a parcel of land, and that if he refused it he would buy it himself. The kinsman said he would buy it, but being told that he must at the same time espouse Ruth, he ceded his right to Boaz, who took the elders and the people to witness that he could now marry her. All present wished them happiness, and prayed God that Ruth might be like Rachel and Leah, and that her name might be celebrated in ages to come.

Ruth bore a son named Obed, the lineal ancestor of Christ, and was thus instrumental in the happiness of all that are to be saved; of the Gentile as well as of the Jew





SAMUEL AND F.F.F.

THE YOUNG SAMUEL EARLY TAUGHT  
 TO LOVE THE SERVICE OF THE LORD  
 IS SOON BY HEAVEN'S WILL TO LIGHT  
 TO BEAT REVEALED, ETC. BUTTERBY

## SAMUEL AND ELI.

-“He arose and went to Eli, and said, Here am I; for thou didst call me. And Eli perceived that the Lord had called the child.”—I SAMUEL, chapter iii., verse 8.

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BEFORE CHRIST, 1141 YEARS.

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SAMUEL was destined to appear in the world with holy glory, and he was devoted to God from his earliest infancy. Hannah his mother, after having passed a great part of her life without the blessing of children, prayed so earnestly to God for it, that he at length gave her a son, the fruit of her piety and the recompense of her faith.

The gratitude Hannah felt for the bounty of God, in bestowing this child upon her, made her hasten to dedicate him to his service, and when he was about three years old she placed him in the hands of Eli the high priest. The Lord blessed the piety of the mother by pouring abundant grace upon the son. When he was twelve years of age, and occupied in the service of the high priest and the ministry of the temple, God favoured him with a revelation, by which he might then judge what he would become. He

## SAMUEL AND ELI.

called him three times during the night; whilst he slept, and Samuel, thinking it was the voice of the high priest, Eli, went each time and asked what he required of him. But at length, the fourth time, God spoke to him, and predicted the judgments that he would bring upon Eli and his family. He told him that he would punish the negligence of the father, who being aware of the iniquity of his children, had satisfied himself with slightly reprimanding them. He also declared unto him that the crimes committed by them were such as could not be expiated by any sacrifice or offering they might make.

The next day Eli learned with difficulty from Samuel what God had made known to him; for the respect which the latter had for his teacher would have made him suppress it. He acknowledged the justice of the decree, seeing, when too late, that a father must not only be righteous himself, but must endeavour with all his power to make his children righteous also, and disposed himself to suffer with submission the punishment that he merited by neglecting their education.



THE IDOL BAGON

WHEN BACEL BESIDE THE HOLY ARK  
THE IDOL BAGON CANNOT STAND  
ALL SIGNS OF SUPERSTITION DARK  
MUST DRIVEN BE FROM OUT THE LAND





## THE IDOL DAGON.

“When they of Ashdod arose early on the morrow, behold Dagon was fallen upon his face to the earth before the ark of the Lord.”—I SAMUEL, chapter v., verse 3.

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BEFORE CHRIST, 1141 YEARS.

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GOD now accomplished the judgments with which he had threatened Eli. A new war broke out between the Jews and the Philistines, and the former were forced by their enemies to fly. The Jews, surprised at their defeat, thought that in bringing the holy ark to the battle field they would be invincible. God suffered them to do this, and also as a punishment caused the ark to fall into the hands of the Philistines, with whom they had again fought, and experienced a severer defeat than before. In this battle Hophni and Phineas, the sons of Eli, were slain.

The ark of God, by being taken, would seem to have lost its former power, but in reality was never more glorious than when in the hands of the Philistines. No sooner were they masters of it than they took it to

## THE IDOL DAGON.

Ashdod, and placed it in their temple, near the idol Dagon; but it was soon evident to them that the Lord was not like unto their false gods. Dagon could not stand in the presence of the ark, and on the following day was found fallen upon his face to the earth. The men of Ashdod, surprised and afflicted at the shame that had come upon their idol, took it and set it in its place again; and returning on the morrow, found it again fallen to the ground, and with its head and hands broken off. The vengeance of God passed from the idol to the idolaters, for his hand was heavy upon them: he destroyed some of them, and smote the remainder with a painful disease.

What error can stand in the presence of the truth of God? As Dagon fell before the ark so will the empire of sin fall before the kingdom of the Lord Jesus. He is the true ark, and when once he enters our hearts, which previously may be compared to temples of Satan, all the idols of worldly folly will fall, and we shall forsake our wickedness. But although they may fall, these idols will still remain with us, like the remnant of Dagon. Let our continual prayer be that they may not prevail.





## SAMUEL ANOINTS SAUL.

"Samuel took a vial of oil, and poured it upon his head, and kissed him, and said, Is it not because the Lord hath anointed thee to be captain over his inheritance."—I SAMUEL, chapter x., verse 1.

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BEFORE CHRIST, 1095 YEARS.

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SAMUEL became old, and made his sons judges over Israel, but they governed the people ill, who at length asked for a king to judge them. God granted their request in the following manner.

Kish, the father of Saul, having lost his asses, sent his son to seek them. In this Saul was unsuccessful, and was about to return, when the servant who accompanied him, told him that if he went to Samuel he might probably be directed where to go and look for them. They accordingly went together to the prophet, and having met him, God declared to Samuel that this was the man whom he had chosen for king, and to deliver his people from the violence of the Philistines. The prophet therefore received him with great kindness, and treated him with every respect. He told him that the asses were found, and having made him remain until the morning, they both arose early and went out together.

## SAMUEL ANOINTS SAUL.

As they were going down to the end of the city, Samuel said to Saul, Bid the servant pass on before us, (and he passed on,) but stand thou still awhile, that I may show thee the word of God. He then took a vial of oil and poured it upon his head, thus anointing him king of Israel, and as a salutation to him in this new dignity, kissed him. To prove that what he had done was by the order of God, he told him that in a certain place he should find some people who would tell him that the asses he sought being found, his father was only anxious about his son; and that a little while after he should meet a company of prophets, and be able to prophesy with them. All these things came to pass exactly as foretold.

As Saul was anointed king of Israel, so was the Saviour anointed King of the Christian Church. The lowness of Saul's station was no bar to his preferment on earth, nor will our own be in the way of, or retard our progress to heaven. The Son of God died for all; rich and poor, high and low, wise and simple. All by striving may become partakers of his glory and inheritors of his blessing.



SAMUEL REPROVES SATI.

FROM THE HISTORY OF THE  
 KINGDOM OF ISRAEL.  
 BY THE REV. J. H. WATSON, D.D.  
 LONDON: PRINTED BY J. JOHNSON, ST. PAUL'S CHURCH-YARD, 1825.





## SAMUEL REPROVES SAUL.

“Samuel said to Saul, Thou hast done foolishly : thou hast not kept the commandment of the Lord thy God, which he commanded thee.”—I SAMUEL, chapter xiii., verse 13.

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BEFORE CHRIST, 1093 YEARS.

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AFTER the events just related Saul was proclaimed king at Mizpeh; and the first fruit of his government was the rescue of Jabesh-gilead from the Ammonites.

When he had reigned two years he selected a band of men, and with it smote a garrison of the Philistines. The enemies of Israel then assembled in large numbers at Michmash, eastward from Beth-aven, at which the Israelites were so terrified, that many of them hid themselves in caves, thickets, and other places of concealment.

It would seem that Saul, now in Gilgal, awaited the arrival of Samuel, who had appointed a time to meet him. This time being expired, and the prophet not having come, he commanded a burnt offering and peace offerings to be brought to him, and had just offered the burnt offering when Samuel appeared. The latter asked him

### SAMUEL REPROVES SAUL.

what he had done, when Saul told him that he not having come to his time, and the Philistines being gathered together, he had made supplication unto the Lord, and offered a burnt offering. In doing this, Saul had transgressed the order given him by Samuel as to what should be done in cases of danger, and was justly reprov'd by the prophet for his disobedience. He was neither a priest nor a prophet, and had done foolishly, and contrary to the commandment of the Lord. For this act of disobedience he was to lose his kingdom.

Saul deserved the reproof he met with, for though the act itself may appear small, it evidenced his unbelief, and his doubts of God's providence. It also showed contempt of God's authority and justice; and was fitly punished. Our dispositions to obedience or the reverse are generally proved by our conduct in small matters; we should therefore be very careful not to offend in them, as this frequently leads to the commission of great acts of wickedness, that might otherwise have been avoided.





DAVID PLAYS BEFORE SAUL.

DAVID PLAYS BEFORE SAUL.  
THE KING OF GATH.  
THE KING OF GATH.  
THE KING OF GATH.

## DAVID PLAYS BEFORE SAUL.

'When the evil spirit from God was upon Saul, David took an harp, and played with his hand: so Saul was refreshed, and was well, and the evil spirit departed from him.'—I SAMUEL, chapter xvi., verse 23.

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BEFORE CHRIST, 1063 YEARS.

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SAUL, from disobedience to God's commands, was not allowed to continue his reign over Israel. God chose another king in his stead, and again called upon Samuel to anoint him; but Samuel, fearing the rage of Saul, and that he would kill him, the Almighty instructed him how to proceed in the matter. He sent him to Bethlehem under pretence of offering a sacrifice. When Samuel arrived there he invited Jesse, the father of David, and his sons, to the sacrifice, and regarded them all with attention, for he thought that the Lord had chosen one of them to be king. The seven children of Jesse passed before him, one after the other, without his receiving any sign that either of them was chosen, and he asked Jesse if there were no more, who replied that there remained yet the youngest (David), and that

## DAVID PLAYS BEFORE SAUL.

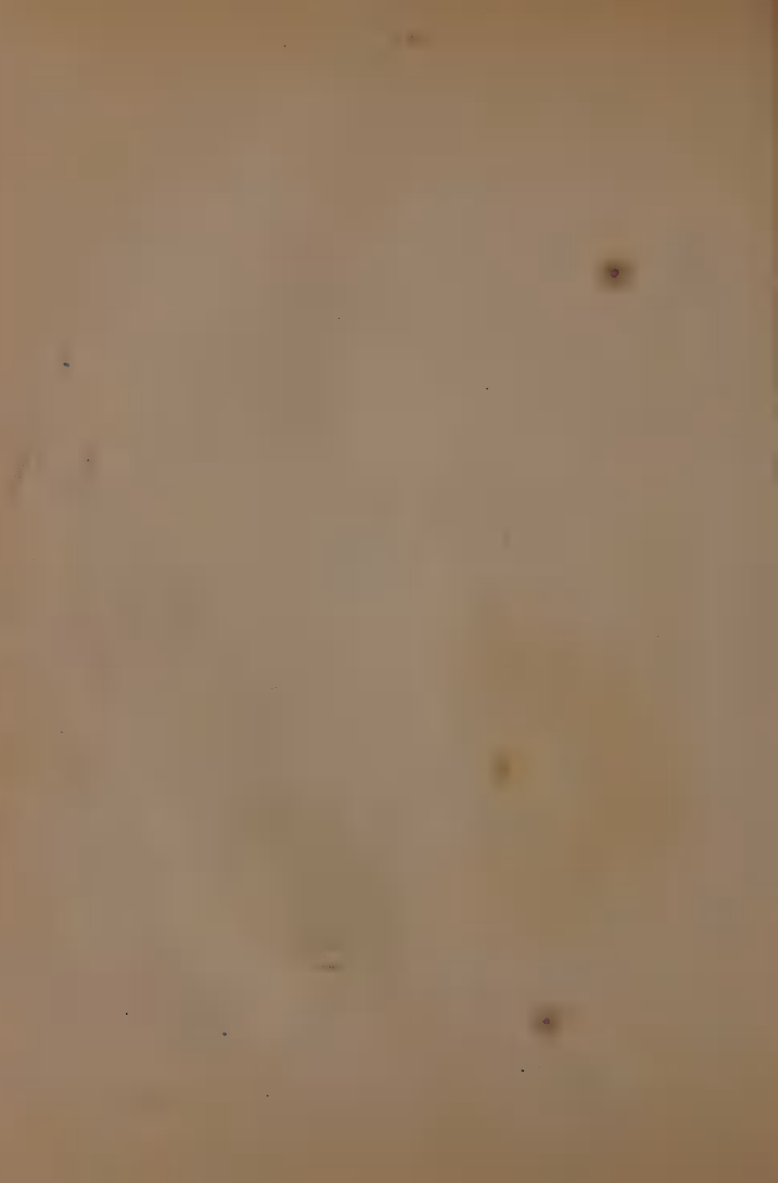
he tended the sheep. Samuel caused him to be sent for, and was told by God that this was he whom he was to anoint king. He accordingly took the horn of oil, and anointed him in the midst of his brethren.

From this moment David was filled with the Spirit of the Lord, which at the same time departed from Saul. This wretched prince, being thus abandoned, was troubled by an evil spirit, that most cruelly tormented him, and was a just punishment for his transgressions. It was also the cause of David's elevation, for Saul's officers counselled him to seek some one who played well upon the harp, that, when the evil spirit troubled him, the music of it might solace him and give rest to his soul. None could be found who played so well upon this instrument as David, who also possessed such an agreeable person, that Saul loved him greatly, and made him his armour-bearer. Every time that the evil spirit was upon Saul, David chased it away with his harp, and delivered the king from a torment that was insufferable.



# DAVID KILLS GOLIATH.

WHEN THE TWO MEN FIGHT  
 GOLIATH FALLS IN THE FIGHT  
 DAVID IS BY THE LORD DAVID IS NOT  
 AND HE KILLED GOLIATH





## DAVID KILLS GOLIATH.

“David ran, and stood upon the Philistine, and took his sword, and drew it out of the sheath thereof, and slew him, and cut off his head therewith.”—I SAMUEL, chapter xvii., verse 51.

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BEFORE CHRIST, 1063 YEARS.

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WHILE Saul was at war with the Philistines, and the two armies were encamped near to each other, Goliath, a Philistine of immense size and strength, came continually and insulted the Israelites, and challenged any one of them to fight with him. The fear of this giant, his size, and the manner in which he was armed, made the boldest of them tremble, and they dared not meet him.

At this time David was sent by his father with provisions to his brothers, who were in Saul's army. Arrived at the camp, he saw Goliath and heard his challenge; and being moved by zeal for the glory of God, demanded who he was and what reward would be given to any one who killed him. He was told that Saul had promised his daughter, with great riches, to the slayer of this enemy. David, animated with a desire to serve his people, and not by vanity, said that he

## DAVID AND GOLIATH.

would fight the giant, as he feared him not.

Saul was unwilling that David should encounter Goliath, because of his youth and seeming unfitness to cope with him, but was at length persuaded by David, who told him that in keeping his flocks he was accustomed to fight with lions and bears, and that the Philistine should be as one of them. Saul then armed David with his own armour, but he, being unaccustomed to these things, took it off, and with his staff, five smooth stones out of the brook, and a sling, drew near to the Philistine. Goliath seeing him approach, derided him, saying, "Am I a dog, that thou comest to me with staves?" but David ran to meet him, and with a stone thrown from his sling smote him in the forehead. The giant fell upon his face to the earth, when David came up and cut off his head with his own sword.

The battle is not always with the strong, for God punishes those who bid defiance to him and his people. We may learn from this history to be always in readiness to exert ourselves for his honour, and to support the cause of true religion with perfect reliance on his assistance.





# ABIGAIL AND DAVID.

FROM THE REV. V. V. V.

THE BEAUTIFUL ABIGAIL WILL MEET  
 AND PACIFY THE MAN OF WAR.  
 IN MERCY'S VOICE HE DOES EPR. GREET.  
 AND SPARES THE MEN SHE PLEADED FOR.

## ABIGAIL AND DAVID.

“When Abigail saw David, she hasted, and lighted off the ass, and fell before David on her face, and bowed herself to the ground.”—I SAMUEL, chapter xxv., verse 23.

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BEFORE CHRIST, 1060 YEARS.

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DAVID continued at different times to fight the Philistines with success, but this, instead of inspiring gratitude in the heart of Saul, only filled it with jealousy. The life that he led after Saul had declared himself to be his enemy was an unhappy one. Pursued by the malice of his foe, he was obliged to fly from place to place to avoid the ill consequences of it. In this state his greatest trouble was the sufferings of the men who accompanied him.

He had narrowly escaped with his life from the desert of Ziph, where he had been betrayed, and anxious to appease the hunger of his people, he sent ten of them to Nabal, a rich man, but a churlish one. They represented on the part of David their master, that far from taking any thing from him whilst they were in his neighbourhood, they

## ABIGAIL AND DAVID.

had always preserved his property, and that such conduct merited a grateful return. Nabal insolently replied that he would give them nothing, and denied all knowledge of David. The latter, upon this answer being made known to him, was seized with indignation, and threatened immediately to exterminate him and his people. But Abigail, Nabal's wife, a woman of good understanding, went quickly to David, and addressed him with so much submission and prudence that her conduct and the presents with which her words were accompanied calmed his anger. She then returned home, but said nothing to her husband about what had passed, for he had held a feast and was overcome with wine. On the morrow, however, she told him what had occurred, upon hearing which he was so struck with terror, that in ten days he died. Soon afterwards David made Abigail his wife, an honour which her modesty judged too great for her, thus proving that her humility was equal to her wisdom.



SATT. AND THE WITCH OF EN-DOR

"I AM GUILTY SATT, THOU HAST FORSAKE  
THE LAW OF GOD, AND ESCAPEST  
HIS HOLY JUDGE." THE SAMUEL SPEAKS.

"THOU HAST THY PUNISHMENT THOU HAST."





## SAUL AND THE WITCH OF EN-DOR.

“He said unto her, What form is he of? And she said, An old man cometh up; and he is covered with a mantle. And Saul perceived that it was Samuel, and he stooped with his face to the ground, and bowed himself.”—I SAMUEL, chapter xxviii., verse 14.

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BEFORE CHRIST, 1056 YEARS.

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SAUL was now forsaken of God, and was left without the guidance of his Holy Spirit. Having enquired of him as to the success of a battle which he expected would take place, and receiving no answer, he sought to obtain the information by witchcraft which was denied him by heaven. Though he had put away the wizards out of the land, he was still desirous of consulting them. He disguised himself, went to a witch at En-dor, and requested her to bring up the spirit of the prophet Samuel, who had now been dead some time.

The prophet appeared, and seems to have made known to the witch that it was the king himself who consulted her. She was greatly afraid, because of the persecutions to which those practising her art had been subjected; but Saul reassured her. Samuel now demanded of the king, “Why hast

thou disquieted me, to bring me up?" To this Saul answered that he was in distress because of the Philistines, who made war upon him, that God had abandoned him, and that he now sought his counsel. The prophet then told Saul that the Lord would punish his misdeeds by giving his kingdom to David, and delivering Israel into the hands of the Philistines. He also told him that he and his sons should shortly die, and then disappeared. The king fell to the earth fainting, for the weight of his troubles overcame him. He afterwards went to the battle, when his army being destroyed, and his sons slain, he in despair killed himself by falling upon the point of a sword.

God doubtless suffered the spirit of Samuel, or a representation of his person, to appear to Saul and reveal to him his fate as a punishment for the presumption and impiety that had called it forth. The woman, who probably intended a deception, was herself terrified at a real appearance. Well would it have been for Saul had he displayed the same eagerness to consult with Samuel in his lifetime, that he did when he was dead. The troubles that now fell so thickly upon him might then have been avoided.



NATHAN. REPROVES DAVID.

DAVID RECALLED NOT THIS ONLY THING  
THAT HE HAD DONE, BUT ALSO ALL THAT  
HE HAD DONE WITH SUSANNA.



## NATHAN REPROVES DAVID.

"Nathan said to David, Thou art the man."—II SAMUEL, chapter xii., verse 7.

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BEFORE CHRIST, 1034 YEARS.

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DAVID, now king of Israel, had incurred the displeasure of God by a crime of which he had been guilty. He had caused the death of one of his captains, and had afterwards married his wife.

At length the Lord took pity upon him, and sent Nathan the prophet to open his eyes to his sin. Nathan having received so painful a commission, showed by the manner in which he executed it, that in reproving others we must not indulge in too severe, or bitter language. He made use of the parable of a man who, having plenty of sheep of his own, took away the only one that a poor neighbour possessed, and to which he was much attached. The prince, who was not blind to the faults of another, in pronouncing judgment against this man, without knowing it, condemned himself. For the prophet, without any disguise, and with a solemnity becoming the minister of God, told the king

• NATHAN REPROVES DAVID.

that he himself was the guilty person. He represented to him the blessings he had received from the Lord, and the ills that he had escaped in being delivered from the hands of Saul; and fully impressed his mind with the sin he had committed in repaying so much bounty with such ingratitude.

David now perceived the extent of his wickedness, and was forced to admit that he had "sinned against the Lord." He repented, and listened with submission to the prediction made by Nathan of the troubles that should overtake his family. But, while regarding with sorrow the state into which he had fallen, he did not despair. He endeavoured by his after conduct to atone as much as possible for the evil he had done. Nathan, when he perceived the penitence of David was sincere, assured him that his sin was forgiven, and that he should not die, that is, he should not die eternally, nor be for ever shut out from communion with God. Though he should feel the chastening hand of the Lord all the days of his life, yet he should not be condemned before the world. Thus is divine justice always tempered with mercy.



# THE DEATH OF ABSALOM.

OF ABSALOM BEHOLD THE FATE,  
 HE 'GAINST HIS FATHER DID CONSPIRE,  
 AND NOW THE WRETCHED SON INCUR,  
 A THUNDER FELL TO DREAD'S FIRE.





## THE DEATH OF ABSALOM.

“Joab took three darts in his hand, and thrust them through the heart of Absalom, while he was yet alive in the midst of the oak.”—II SAMUEL, chapter xviii., verse 14.

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BEFORE CHRIST, 1023 YEARS.

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It is but too often the case that good parents have wicked and rebellious children. Absalom, the son of David, conspired against his father, and gained over a large number of the Israelites to his side.

He eventually became master of Jerusalem, and assembled a council to deliberate upon the course to be taken with regard to the fugitive king. Ahithophel, one of the council, was of opinion that they should follow David immediately, whilst his troops were in disorder; but Hushai, who was secretly leagued with David, represented the danger of immediately pursuing a desperate people, and that if only a few of Absalom's soldiers were killed, it might be thought that the army was defeated, and so strike terror into his party.

Hushai, whose counsel prevailed, quickly made David aware of his danger, and warn-

## THE DEATH OF ABSALOM.

ed him to pass the Jordan. David did so, and assembling all his forces, prepared for battle. He was anxious to lead the people himself, but they would not suffer it; he therefore charged Joab and the other officers, in the presence of the whole army, that they should spare his son Absalom.

The two armies being engaged, that of Absalom, though by far the most numerous, was beaten, with a loss of twenty thousand men. He himself was compelled to seek safety in flight, and as the mule upon which he rode passed under the thick boughs of a great oak, his hair caught in its branches, the mule went on, and he remained suspended, and unable to disengage himself. Joab hearing that Absalom was in this situation, regretted that he had not been killed, and that his father's charge to spare him had been regarded. Finding no one bold enough to lift his hand against the king's son, he himself went to the place where he was hanging, yet alive, and pierced him to the heart with three darts.

Let the young read in the fate of Absalom, hanging on a tree, accursed, and forsaken, the abhorrence which God has for those who rebel against their parents.





THE DEATH OF AMASA.  
2 SAM CH XX V 10.  
TO CAPTAIN RE OF JUDAH'S BAND,  
THE KING DID AMASA ORDAIN;  
BUT SOON, BY JOAB'S GUILTY HAND,  
HIS CHOSEN ONE IS BARELY STAIN.

## THE DEATH OF AMASA.

“Amasa took no heed to the sword that was in Joab’s hand : so he smote him therewith in the fifth rib, and he died.”—II SAMUEL, chapter xx., verse 10.

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BEFORE CHRIST, 1022 YEARS.

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AFTER the death of Absalom, the chief men of his army hastened to atone for their treason by recalling David.

Peace was almost restored in the kingdom, when another factious spirit threatened to cause new troubles. Sheba the son of Bichri sounded the trumpet in the midst of the people, proclaiming that he would never take part with David, and gained over to his side all Israel, with the exception of the tribe of Judah, which still remained faithful to the king.

David, fearing this new revolt, resolved to quell it at once, and for this purpose appointed Amasa to assemble the men of Judah in three days. Amasa accordingly went to do the king’s bidding, but did not return at the appointed time, and Abishai was sent to pursue the rebel and prevent his escape, being followed by Joab and his men.

## THE DEATH OF AMASA.

“When they were at the great stone which is in Gibeon, Amasa went before them.” Joab now hypocritically went up to him, took him by the beard to kiss him; (a custom still in use among the Indians of the East when they salute;) and with the sword that was in his hand smote him, so that he died. This cruel deed of Joab’s was no doubt prompted by the jealousy that seized him at being supplanted in his command. He sacrificed the interest both of David and the kingdom to the gratification of his revenge, and barbarously murdered his companion in arms.

Joab and Abishai now continued the pursuit of Sheba. The murderer’s heart must have been greatly hardened, for one would think that remorse for the crime he had committed would have weighed so heavy on his mind as to impair his courage, and prevent him from meeting the impending danger of the fight. But his conscience seems to have been seared by the Evil Spirit that had tempted him.

Let us not envy the high in station, for if their honour be great, the risks to which they are exposed from the designs of wicked men are sometimes greater.



# DAVID AND BATHSHEBA.

WHEN DAVID HAD SWORN  
 TO BRING HIS KINGDOM TO THE LORD  
 BATHSHEBA CAME TO HIS BED.  
 AND SHE CONCEIVED HIM.





## DAVID AND BATH-SHEBA.

“Even as I swear unto thee by the Lord God of Israel, saying, Assuredly Solomon thy son shall reign after me, and he shall sit upon my throne in my stead ; even so will I certainly do this day.”—I KINGS, chapter i., verse 30.

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BEFORE CHRIST, 1015 YEARS.

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DAVID's end now drew near, and his old age was taken advantage of by Adonijah, who usurped the kingdom. While every one was anxious to know who should be David's successor, Adonijah, the eldest of his children, after Absalom, who was now dead, too impatient to wait for the death of his father, made a great feast, to which he invited the principal men in the kingdom. He gained upon them so far, that in the middle of this feast they proclaimed him king.

Nathan the prophet knew of these things, and also knew God had resolved that Solomon should reign after David. He therefore sought Bath-sheba, Solomon's mother, informed her of what had taken place, and conducted her into the presence of the king, that she might remind him of the promise

## DAVID AND BATH-SHEBA.

he had made to leave his kingdom to her son. Whilst she was speaking with David Nathan entered, and asked him if it was by his order that Adonijah had been declared king. David upon this immediately commanded Zadok the priest, and Nathan, to anoint Solomon king over Israel, that he might come and sit on his throne. This was done, and proclamation of it being made, Adonijah was seized with fear, and fled for protection to the altar; but upon his making a proper submission to Solomon, he was allowed to depart to his house.

After the death of David, God appeared to Solomon in a dream, and promised to give him whatever he should demand. His choice proved that he already possessed in a great measure what he now asked. This prince considering that he was now king of a great people, and that this dignity ought to be sustained by prudence, prayed God to give him the necessary wisdom to govern his people. The Almighty was pleased with his answer, and promised that he would not only grant his request, but would bestow upon him also that which he had not asked; namely, riches and honour.





# JUDGMENT OF SOLOMON.

I NOW THINE IS  
 BRING ME A SWORD, THE KING SAID,  
 "GIVE SOLOMON HALF OF EACH ONE."  
 BUT NOW THE BARREN WOMEN CRIED,  
 "GIVE HER ONE DEAD CHILD, NOT MINE."

## SOLOMON'S WISE JUDGMENT.

"The king said, Divide the living child in two, and give half to the one, and half to the other."—I KINGS, chapter iii., verse 25.

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BEFORE CHRIST, 1014 YEARS.

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SOLOMON having received of God the gift of wisdom, an occasion soon presented itself for the exercise of it, which caused his reputation to spread far and wide. Two women had a difference between them, and came to the king for judgment. One of them said that whilst they were living by themselves in a house, she had a child, and that three days afterwards the other also had a child, which she had stifled in the night by overlaying it; and had then risen and taken her living child, leaving the dead one in its place. The other woman strongly denied this accusation, and affirmed that the living child was hers, and that the dead belonged to her accuser.

A case so difficult, without witnesses, without proofs, and that had happened in the stillness of night, did indeed require the wisdom of Solomon to decide upon it. In

### SOLOMON'S WISE JUDGMENT.

doing so he displayed a profound knowledge of human nature, the most hidden feelings of the heart, and the tender affection that mothers have for their children. He caused a sword to be brought, and said, "Divide the living child in two, and give half to the one, and half to the other." The pretended mother consented to this, but the real one, with all a parent's love, prayed the king rather to give it to her opponent, than that it should be slain. It was thus known to whom it belonged, and Solomon now ordered it to be restored to its rightful parent.

Let mothers of the present day show the love they bear their children, not only by a care for their bodies, but also by a solicitude for the eternal welfare of their souls. Let children repay this duty by a constant attention to the precepts of their parents, and a continual endeavour to walk in the way pointed out by them. None can have a greater interest in their happiness, none can more fondly teach them how to be virtuous, than they who have given them birth, and to whom they are indebted for so many of the comforts of this present life.



JEROBOAM AND THE MAN OF GOD





## JEROBOAM AND THE MAN OF GOD.

“It came to pass, when king Jeroboam heard the saying of the man of God, which had cried against the altar of Beth-el, that he put forth his hand from the altar, saying, Lay hold on him. And his hand which he put forth against him, dried up, so that he could not pull it in again to him.”—1 KINGS, chapter xiii., verse 4.

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BEFORE CHRIST, 975 YEARS.

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SOLOMON, who in the early part of his life had shown so much wisdom, was in his old age seduced to idolatry. For this he incurred God's displeasure, who told him that the kingdom should be torn from the hands of his son. At length Solomon died, and was succeeded by his son Rehoboam.

The Israelites now assembled at Shechem to crown Rehoboam, demanded of him through Jeroboam, a reduction of the imposts that had been levied upon them in the previous reign. This was denied them; and the consequence was that they revolted from Rehoboam and made Jeroboam king.

Jeroboam was persuaded that if he suffered the people to go and sacrifice at Jerusalem they would eventually return to the obedience of their lawful king. He therefore made two golden calves, one of which he

## JEROBOAM AND THE MAN OF GOD.

placed in Beth-el and the other in Dan, and told the people that these were the gods who had delivered them from Egypt, and whom they ought to adore. He also prepared altars, and tried to imitate, in the worship of these idols, the worship of the true God at Jerusalem.

Whilst Jeroboam was himself at the altar in Beth-el, a prophet was sent who spake against it in the name of the Lord, and who prophesied that a child of the race of David, named Josiah, should destroy the priests, who now offered incense upon it. As a sign that he spoke the truth he declared that the altar should be rent, and its ashes poured out. Jeroboam, angered at this prophecy, more especially as it was directed against the altar which he himself attended, extended his hand in the act of ordering his officers to seize the prophet, when it immediately became dried up so that he could not draw it back again; and at the same time the altar was rent. This prince, humiliated at so sudden a punishment, prayed the prophet to intreat the Lord that the use of his hand might be restored to him again; and at the intercession of the man of God his prayer was complied with.





A DISOBEDIENT PROPHET SLAIN BY A LION

THE PROPHET JONAH WAS SLAIN BY A LION  
 IN THE CITY OF NINEVEH  
 AND HIS BODY WAS FOUND BY THE KING  
 OF ASSYRIA

## THE DISOBEDIENT PROPHET SLAIN BY A LION.

“He went and found his carcase cast in the way, and the ass and the lion standing by the carcase.”—I KINGS, chapter xiii., verse 28.

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BEFORE CHRIST, 975 YEARS.

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THE use of Jeroboam's hand being restored, he asked the prophet to go home with him, and refresh himself, and told him that he would give him a reward. The man of God refused, saying that the Lord had forbidden him to eat and drink in that place, and had also commanded him not to return by the way that he came.

He accordingly departed. While he was on the road, an old prophet of Beth-el, having heard of his works, rode after him, found him sitting under an oak, and asked him to return and eat with him. The other, in obedience to the Divine command, having refused, the old prophet replied, “I am a prophet also as thou art; and an angel spake unto me by the word of the Lord, saying, Bring him back with thee into thine

## DISOBEDIENT PROPHET SLAIN BY A LION.

house, that he may eat bread and drink water." The man of God was deceived by this untruth, and returned with him.

While they were seated together at table, the old prophet, inspired of the Lord, told the man of God, whom he had seduced from his duty, that because he had not obeyed the Lord, but had eaten there contrary to his order, that he should not be buried in the sepulchre of his fathers. This soon afterwards proved true; for when he was returning home on his ass, a lion met him by the way and slew him. The lion neither devoured the body nor touched the ass, and when the old prophet, having heard of the occurrence, came to the spot, he found both the animals standing by the carcase.

God is displeased with all who disobey him. Neither the sanctity of the prophet's office, nor the services he had performed, prevented his punishment for not keeping the Divine command. It is true he was tempted, but he who can be tempted to break the orders of his Master in heaven is an unworthy servant. How necessary is it that we should continually pray to be led from the way of temptation.



# JEROBOAM'S WIFE.

THE WIFE OF JEROBOAM SEEKS  
THE PROPHET WARNED FROM ON HIGH.  
"HURRY, FOR HE DECEASED, WHOSE HE SPEAKS."  
"MANY THINGS SHALL COME, SHALL COME."





## JEROBOAM'S WIFE.

“Arise thou therefore, get thee to thine own house: and when thy feet enter into the city, the child shall die.”—I KINGS, chapter xiv., verse 12.

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BEFORE CHRIST, 956 YEARS.

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JEROBOAM continued to do evil in the sight of the Lord, making the lowest of the people priests of the high places. At this time, doubtless because of the father's iniquity, his son Abijah fell sick. Anxious for the recovery of his child, Jeroboam bade his wife disguise herself, and visit the prophet Ahijah, taking with her such presents as would be most unlikely to come from the royal table, namely, ten loaves, cakes, and a cruse, or bottle of honey. She would there learn, he told her, the fate of her son.

Ahijah was blind, but God made known to him that Jeroboam's wife was coming to enquire of him concerning her son, and also instructed him as to what he should tell her. So that when the prophet heard the sound of her feet as she came in at the door, he knew it was her, and desired her to come

## JEROBOAM'S WIFE.

in and hear the heavy tidings that he had to tell her.

According to God's command Ahijah now disclosed to her the evils that were to befall the house of Jeroboam, and that when she returned home, she should find Abijah had died. It pleased the Lord thus to spare the son from the general destruction that was to come upon the father's house by calling him to an early grave. He only had affection for the true worship of God, and disliked the idolatry by which he was surrounded, and was mercifully saved from the wrath to come.

As the Scripture says, in Abijah there was found some good thing toward the Lord God of Israel, and as a reward he was removed from the evil of this world to the good of a better. This was an affliction to Jeroboam and his family which ought to have instructed them in a better course.

We may see in the instance before us, as in so many previous ones, that the virtuous are never overlooked by heaven, in the dispensations of which they are always cared for, either by being snatched from surrounding sin, or by being fortified to withstand it.





# ELIJAH FED BY RAVENS.

I KNEW CHAMBERLAIN  
 STAYING HIDDEN NEAR THE BROOK  
 OF CHESTER, IN BY RAVENS FEED  
 THERE I WAS FOR FOUR DAYS AND FOUR  
 NIGHTS, AND MY GOD WAS WITH ME.

## ELIJAH FED BY RAVENS.

“The ravens brought him bread and flesh in the morning, and bread and flesh in the evening ; and he drank of the brook.”

—I KINGS, chapter xvii., verse 6.

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BEFORE CHRIST, 910 YEARS.

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JEROBOAM, having reigned twenty-two years, died, and was succeeded by his son Nadab. At length, Omri became king of Israel, and after a reign of twelve years left the kingdom to his son Ahab. This king surpassed in wickedness, says the Scripture, all the others who had preceded him, and his naturally evil disposition was made worse by his wife Jezebel, who was the daughter of Ethbaal, king of the Zidonians.

To such an extent were Ahab's sins carried, that God determined to punish them by a drought of three years' duration, which he caused the prophet Elijah to predict to him. It was now that the Lord made known to Elijah the favour with which he regarded him, by causing him to be miraculously supplied with food during the sterility that prevailed. According to the

### ELIJAH FED BY RAVENS.

prophecy there was neither dew nor rain for the space of three years, but God spake to Elijah, and bade him hide himself by the brook Cherith, that he might drink of its waters, and be fed by ravens. In obedience to the divine command the prophet went and dwelt there, and, as promised, was fed by the ravens, who brought him bread and flesh, both in the morning and in the evening; and he drank of the brook.

We must not be over anxious for the morrow, or for our future sustenance. The Almighty, who in a time of dearth and famine, could so wonderfully supply his servant with food and drink, can surely, in a time of plenty, give a sufficiency of these things to all his people. By a too great solicitude for earthly comforts we are not unlikely to lose sight of heavenly joys; the failure to attain which cannot be compensated by any thing this world can afford us. Our heavenly Father feeds the fowls of the air, and "are we not," to use the words of our Saviour, "much better than they?"



ELIJAH AND THE WIDOW OF ZAREPHATH.

2 KINGS II. 23-24.

"FEAR NOT, THY MEAL SHALL NEVER FAIL,  
THY CRUSE OF OIL SHALL STILL REMAIN,  
THESE THINGS TO THEE WILL YET AVAL,  
UNTIL THE DAY THE LORD SENDS RAIN."





## ELIJAH AND THE WIDOW OF ZAREPHATH.

“Thus saith the Lord God of Israel, The barrel of meal shall not waste, neither shall the cruse of oil fail, until the day that the Lord sendeth rain upon the earth.”—I KINGS, chapter xvii., verse 14.

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BEFORE CHRIST, 910 YEARS.

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AFTER awhile the brook near which Elijah tarried became in consequence of the drought, dried up. God now commanded the prophet to repair to Zarephath, to the house of a widow there, whose heart he had disposed to take care of him.

When Elijah came to the gate of the city, he saw a woman there gathering sticks. He asked her for a little water, and as she was going to fetch it, he also begged of her to bring him a morsel of bread. The woman, the widow of whom God had spoken, replied that she had nothing but a handful of meal in a barrel, and a little oil in a cruse, or bottle, and that she had come to gather some sticks, in order to dress it for herself and son ere they died. The holy man soon made it evident to her that the servants of the Lord are sent to do good to those whom they visit.

## ELIJAH AND THE WIDOW OF ZAREPHATH.

He told her not to fear, to do as she had said, but first to make for him a little cake, and then make one for herself and son. He at the same time assured her that her meal should not waste nor her oil fail, until the day that the Lord sent rain upon the earth.

The widow did as Elijah bade her; "and she, and he, and her house," or family, were supplied with food for many days. She had faith in God's promises, succoured his prophet, and was thus spared the pangs of famine.

The Lord honours the humble and righteous. In the instance of his mercy before us he did not make use of the rich or great, but of a poor widow, in want and desolate; and gave her both the will and the power to sustain Elijah. Her great faith is particularly deserving of notice. It appears to the mind as much a miracle as the increase of the meal and oil. She had but a little of these, yet freely gave it, and was well repaid for her bounty by being fed for more than two years, during a time of famine. Thus will it ever be with those who put their trust in Almighty providence, and hesitate not to perform acts of kindness to their fellow creatures.

ELIJAH RAISES THE WIDOW'S SON.

WHEN GOD ENLIGHTENED HIS GRACIOUS FAIR,  
SHE SAW WITH HER OWN EYES, AND SAW  
HIS POWER TO HER AID, AND  
HIS POWER TO HER AID, AND





## ELIJAH RAISES THE WIDOW'S SON.

"The Lord heard the voice of Elijah; and the soul of the child came into him again, and he revived."—I KINGS, chapter xvii., verse 22.

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BEFORE CHRIST, 910 YEARS.

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THE joy of the widow of Zarephath at her unexpected good fortune was soon changed into sorrow by the death of her son.. In her distress she almost accused Elijah of bringing this visitation upon her as a punishment for her former sins.

The prophet, touched by her grief, took her son from her, carried him up to the room where he abode, and laid him upon his own bed. He then cried unto the Lord, saying, "O Lord my God hast thou also brought evil upon this widow with whom I sojourn, by slaying her son?" He next stretched himself upon the body three times, and prayed that the "child's soul might come into him again," or, in other words, that he might be restored to life.

God, who never yet turned a deaf ear to the prayer of sincerity and faith, heard the voice of Elijah:—"the soul of the child

## ELIJAH RAISES THE WIDOW'S SON.

came into him again, and he revived." The prophet thereupon brought him down out of the chamber, and delivered him to his mother, with these words of gladness:—"See, thy son liveth." If the widow had previously entertained any doubts as to the great power given by God to his servant, they were now fully removed, as is apparent by her exclamation:—"Now by this I know that thou art a man of God, and that the word of the Lord in thy mouth is truth."

Death must come to all, high and low, rich and poor, just and unjust. No words can describe the grief of the mother at the loss of her son, nor her joy at his recovery. She probably spoke to Elijah more to give vent to her sorrow, than in the hope of his being able to afford her any relief. But the prayers of the good man prevailed, even to the extent of recalling the dead to life. This is sufficient to show us how great is the power of prayer, and how infinitely greater is the power of Him who listens to it. Although we no longer see miracles effected by supplications to the Divinity, we still witness and feel enough of the good results of prayer to prove its efficacy in procuring those things which God deems best for us.



# ELIJAH'S SACRIFICE.

IN VAIN THE PRIESTS OF BAAL CALL

IN VAIN THEIR IDOLS ARE BURNED

THE LORD GIVETH BY THEM WORD

AND HE HEARS THEM NOT.





## ELIJAH'S SACRIFICE.

“The fire of the Lord fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench.”—I KINGS, chapter xviii., verse 38.

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BEFORE CHRIST, 906 YEARS.

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WHILST the prophet Elijah remained with the widow of Zarephath, Ahab and Jezebel were seeking to destroy him, and failing in their object, wreaked their vengeance upon the ministers of the Lord. The drought had now continued about three years and a half, and God commanded Elijah to show himself unto Ahab.

When the prophet appeared before Ahab, the latter demanded of him with bitterness, if he were the man that troubled Israel? But Elijah replied with spirit to the prince who accused him so unjustly. “It is not I,” said he, “that trouble Israel, but thou and thy father’s house, who have forsaken the Lord to sacrifice unto Baal. But assemble all Israel, and all the priests of Baal.” This being done, Elijah said to all the people, “How long halt ye between two opinions? if the Lord be God, follow him: but if Baal, then follow him. I alone remain, a prophet

## ELIJAH'S SACRIFICE.

of the Lord, but Baal's prophets are four hundred and fifty. Let them give us two bullocks; they shall choose one and I will take the other. Let them cut theirs in pieces, and place it on an altar, and I will do the same with mine. We will each call upon our God, and the God who listens to our prayers, and causes fire from heaven to descend upon the sacrifice, shall be acknowledged the true God."

This was agreed to. The priests of Baal began the first, and in vain called upon their god from morning until noon. Then Elijah, having prepared an altar of stones, and surrounded it with a trench, placed upon it wood and the bullock which he had cut up. He next caused water to be poured upon the sacrifice until the trench was full; and, the time of offering the evening sacrifice being come, prayed unto the Lord to manifest his power. Fire from heaven now came down and consumed the sacrifice, the wood, the stones, the dust, and even the water that was in the trench.

An event so miraculous could not fail to move the people, who immediately fell on their faces, and confessed that the Lord was the true God.





ELIJAH COMFORTED BY AN ANGEL.

## ELIJAH COMFORTED BY AN ANGEL.

“As he lay and slept under a juniper tree, behold, then an angel touched him, and said unto him, Arise and eat.”—I KINGS, chapter xix., verse 5.

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BEFORE CHRIST, 906 YEARS.

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ELIJAH caused the false prophets to be slain, and by prayer, obtained rain from heaven. The impious queen Jezebel, being told of this victory over the worshippers of Baal, sent a message to Elijah, threatening him with the same fate as had befallen them. The holy man, frightened at her menaces, immediately fled. Alas! how weak and wavering is human nature: he who had just shown so much courage was now suddenly seized with fear, thus proving that sometimes immediately after the bravest actions our feebleness is most manifest.

The prophet fled to the desert, and at last, worn out with fatigue, prayed God that he might die. Whilst in this state he laid himself down under a juniper tree and slept, and was awakened by an angel who bade him arise and eat. When he awoke he saw

## ELIJAH COMFORTED BY AN ANGEL.

a cake baked on the coals, and a bottle, or pitcher, of water at his head, of which he ate and drank, and again laid himself down to rest.

The angel of the Lord came a second time, and touched him, bidding him, as before, to "Arise and eat," because he had still a long way to go. Elijah obeyed, and thus refreshed and fortified continued his journey, which lasted forty days and forty nights, until he came to Horeb, the mount of God. Here the Lord appeared to him, and commanded him to go to Damascus, and anoint Hazael king of Syria, and Jehu king of Israel.

The Scripture says that Elijah "went in the strength of that meat forty days and forty nights;" from which we may infer that he was miraculously sustained the whole of that time without any other nourishment. As he was supplied with earthly food, so are we with heavenly; namely, the word of God as revealed to us by Jesus Christ; and that this blessed sustenance may never fail us should be our most earnest prayer. It never will fail us if we receive it with a humble mind, and a fervent desire to profit by its blessings.



ELIJAH TAKEN UP INTO HEAVEN.

THE LORDS HAVING RUN HIS RACE  
 HE WAS TAKEN UP INTO HEAVEN  
 AND HIS BODY WAS TAKEN UP INTO  
 THE CLOUDS TO BE SEEN BY THE ANGELS





## ELIJAH TAKEN UP INTO HEAVEN.

"It came to pass, as they still went on, and talked, that, behold, there appeared a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven."—II KINGS, chapter ii., verse 11.

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BEFORE CHRIST, 896 YEARS.

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KING AHAB died, and was succeeded by his son Ahaziah, who followed in the footsteps of his father, and of his mother Jezebel. But he did not live long, for, after having reigned two years, he fell out of a window; and, being in danger of death, sent to enquire of Baal-zebub the god of Ekron whether he should recover of his disease. God was angry that a king of Israel should have recourse to false gods, and sent Elijah to meet Ahaziah's messengers, and order them to ask him if there were no God in Israel, that he must needs send to the god of Ekron. They were also to tell the king that he should not recover from his sickness.

Ahaziah, when he knew that it was Elijah who had sent this message, despatched a captain with fifty men to take him. The prophet caused fire to descend from heaven upon this captain and all his people, and

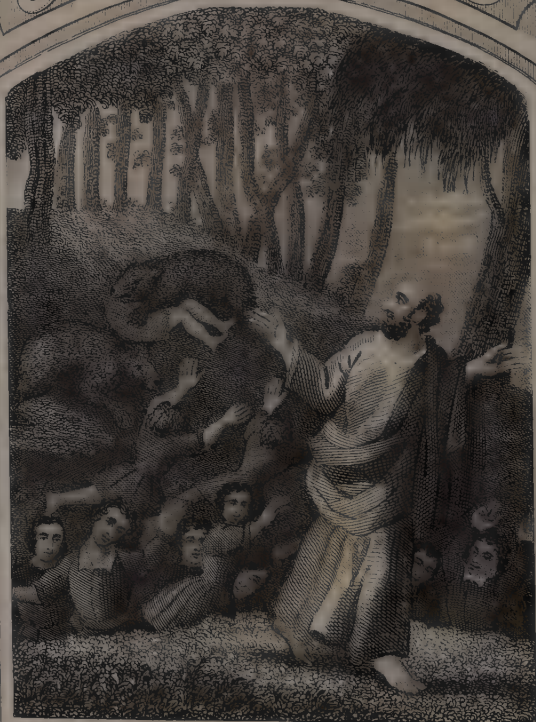
## ELIJAH TAKEN UP INTO HEAVEN.

consume them. A second captain and another fifty men met with the same fate; and the third that was sent, fearing to be burned as the two first were, addressed Elijah with so much humility, that he went with him to the king, and predicted the latter's death, which happened soon afterwards.

This was the last act of the prophet's life that was performed in public, and God shortly called him to himself. Elisha, who had become a follower of Elijah, forewarned that his master was about to leave him, still determined to remain with him as long as possible. Elijah tried three times to separate himself from him, but the faithful servant could not be prevailed upon to quit him. At length, having well proved his fidelity, he told him to ask what he would, and it should be granted him. Elisha asked for a double portion of the prophet's spirit. Though Elijah found this difficult to accord him, he promised it, provided Elisha saw him at his departure.

"As they still went on, a chariot and horses of fire," that is, the resemblance of them, "parted them asunder, and Elijah went up into heaven," leaving behind him his mantle, which was taken by Elisha.





ELISHA MOCKED BY CHILDREN.

WOMEN, WOMEN MEN BEWARE  
 AND TAKE A WARNING BY THE GATE  
 OF THE SAVAGE BEASTS OF THE  
 WOODS, BEFORE IT IS TOO LATE.

## ELISHA MOCKED BY CHILDREN.

"As he was going up by the way, there came forth little children out of the city, and mocked him."—II KINGS, chapter ii., verse 23.

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BEFORE CHRIST, 896 YEARS.

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AFTER the prophet Elijah had been taken from this world, it was soon evident that his power had been left with his disciple Elisha.

The first miracle that Elisha performed with the prophet's mantle, was the division of the waters of the Jordan, which caused him to be acknowledged as his successor. He next cured the waters of Jericho of their bad qualities, by castingsalt into their source, thus rendering the land fertile and healthy.

Shortly after these things, as Elisha was going to Beth-el, an event occurred, which proved that he was animated with the same holy zeal as his former master. While he was on the way "there came forth little children," or youths, "and mocked him," saying, probably in reference to the ascension of Elijah, "Go up, thou bald head; go up, thou bald head!" Upon this he turned

### ELISHA MOCKED BY CHILDREN.

back, and when he saw them, "cursed them in the name of the Lord." No sooner was this malediction uttered than there came two she bears out of a wood that was near, and destroyed two and forty of them.

Elisha cursed the youths of Beth-el because, as God's prophet, they had abused him. It was not to gratify his revenge that he spoke these terrible words, but to maintain the dignity of the Lord, whose servant he was. He acted by Divine impulse, for had not this been the case, the judgment with which these scoffers were visited would not have followed the curse. God hates sin; and will invariably punish those who are guilty of it, and repent not. Let the young therefore fear to speak wicked words, for the Lord, who hears all they say, and beholds all their actions, will assuredly visit their transgressions. Let them not mock at any one, especially those who may have any defect of mind or body, for they most need their attention and kindness.



# THE SHUNAMMITE AND HER SON.

1 KINGS CH. IV.

GOD'S HOLY NAME FOR EVER PRAISE:  
 LET ALL HIS WILL ON EARTH BE DONE,  
 'TIS ONLY HE THE DEAD CAN RAISE,  
 AND GIVE THE SHUNAMMITE A SON.





## THE SHUNAMMITE AND HER SON.

“She went in, and fell at his feet, and bowed herself to the ground, and took up her son, and went out.”—II KINGS, chapter iv., verse 37.

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BEFORE CHRIST, 895 YEARS.

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ELISHA, being at Shunem, met there with a “great woman;” that is, either a wealthy woman, or one noted for her piety. She showed him much kindness, and he frequently went to her house. This woman, perceiving that Elisha was a holy man, induced her husband to prepare a chamber in their house for his use, so that when he travelled that way he might occupy it.

In return for this kindness the prophet was desirous of conferring some benefit upon her, and sent his servant Gehazi to bring her into his presence. She came; and upon being requested by Elisha to demand a favour of him, replied that she “dwelt among her own people,” or, in other words, that she lived on good terms with her relations and neighbours, and was satisfied with her lot in the world. The prophet was now at a loss to know what could be done for her, when Gehazi told him that she was child-

## THE SHUNAMMITE AND HER SON.

less. Elisha again called her, and prophesied that she should be blessed with a son.

The Shunammite, to her great joy, and according to the prophet's prediction, at length had the pleasure of embracing a son. When this boy was grown, he went one day to his father, who was with the reapers, and complained to him of a pain in his head. He was thereupon taken home to his mother, who nursed him until noon, when her beloved child died.

The bereaved parent laid the dead body of her son upon Elisha's bed, and went to seek the prophet's assistance. Having found him, and related her loss, the holy man commanded his servant to go and lay his staff upon the child's face. This failed to raise the dead to life, and Elisha now arrived at the mother's house, went into the room where the corpse was, and shutting the door, "prayed unto the Lord," and stretched himself upon the child. God heard and granted his prayer, and at length "the child opened his eyes," and was restored to his sorrowing parent, who in gratitude for his recovery, and as an acknowledgment of God's power, fell at Elisha's feet, and "bowed herself to the ground."





# NAAMAN CURED OF LEPROSY.

AT THE FEET AND LOW OF NAAMAN  
 DROPPED, HE WENT TO THE LINDEN  
 BUT BY LINDEN POWER AND WISDOM  
 NAAMAN'S LEPROSY OF CURED.

## NAAMAN CURED OF LEPROSY.

"She said unto her mistress, Would God my lord were with the prophet that is in Samaria! for he would recover him of his leprosy."—II KINGS, chapter v., verse 3.

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BEFORE CHRIST, 894 YEARS.

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ONE of the most remarkable of Elisha's miracles was the cure of Naaman's leprosy. This man was general of the king of Syria's army, and possessed great authority, but he was a leper, and his cure was brought about in the manner following.

A Jewish girl, who had been "brought away captive out of the land of Israel," and who waited upon Naaman's wife, told her that if her husband were in Samaria Elisha would cure him. Naaman listened to her advice, and obtained letters from the king of Syria his master to Jehoram king of Israel, praying him to receive the presents that he sent him, and to cure the general of his armies of his disease. When Jehoram received this message, he thought it a pretext to raise a quarrel with him. He rent his clothes, and asked if he were God, "to kill and to make alive."

Elisha, having heard of these things, re-

## NAAMAN CURED OF LEPROSY.

requested the king to send Naaman to him, that he might know "there was a prophet in Israel." Naaman accordingly went to the prophet's door, who by a messenger told him to go and wash in the Jordan seven times, and that then he should be clean. The former regarded this as a slight, and went away in anger, exclaiming that the waters of Abana and Pharpar, rivers of Damascus, were better than all the waters of Israel. But his servants reasoned with him, saying that if he had been required to do something difficult, he would have done it. Why not then do that which was so easy of accomplishment? He was moved by their arguments, and "went down, and dipped himself seven times in Jordan: and his flesh came again like unto the flesh of a little child, and he was clean."

The cure of sin is as simple as was the cure of Naaman's leprosy. He was to wash and be clean: we are to believe and be saved, repent and be pardoned. We must not only do these things, but do them in the manner that God has pointed out, namely, by following the divine precepts and commands delivered to us by our Saviour Jesus Christ.



THE DESTRUCTION OF THE TEMPLE OF BAAL.

WHEN THE PEOPLE OF THE LAND WENT IN,  
AND BAAL'S TEMPLE WAS BROKE DOWN,  
ALTARS AND IMAGES THEREIN  
WERE BY THE MILITARY OVERGROWN.





## THE DESTRUCTION OF THE TEMPLE OF BAAL.

"All the people of the land went into the house of Baal, and brake it down ; his altars and his images brake they in pieces thoroughly, and slew Mattan the priest of Baal before the altars."—II KINGS, chapter xi., verse 18.

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BEFORE CHRIST, 878 YEARS.

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IDOLATRY seems to have been the besetting sin of the Israelites. We are continually reading in the Old Testament of their falling into this fatal error, and also of the great goodness of God who, in his mercy so often forgave them, and permitted them to return to his worship.

In the instance before us, the worship of God was restored by Jehoiada the priest, and we are told that he "made a covenant between the Lord and the king and the people, that they should be the Lord's people." After this covenant was made, the people, to prove their zeal, went into the house, or temple of Baal, and brake it down, together with his altars and images. They also "slew Mattan the priest of Baal before the altars."

Nothing but the service of God can make us joyful and at peace: accordingly we read

## DESTRUCTION OF THE TEMPLE OF BAAL.

that after the acts just related "the people of the land rejoiced, and the city was in quiet." The voice of joy and thanksgiving is ever heard among righteous families, but for the wicked there is no peace.

Jehoiada destroyed idolatry. Christ by the purity of his doctrines destroys in the hearts of all those who truly follow him the idolatry of worldly vanity. Pride, avarice, and covetousness are as much idols,—the idols of those who are governed by them, as were the images of the Israelites; and we must be careful not to be led to destruction by their worship. It will indeed profit us nothing should we gain the whole world, if we lose our own souls. This truth cannot be too often impressed upon the minds of the young; so that they may be taught to prefer the pleasure which a consciousness of having endeavoured to perform their duty will give them, to the fleeting delights of earthly vanity. A too great affection for the things of this life will cause us to neglect the attainment of the kingdom of heaven. Any thing the world can afford, when compared with this blessing, which is to be eternal, sinks into utter insignificance and worthlessness.

**ELISEA'S DEATH.**

1 KINGS XXII. 37.  
ELISEA, MIGHTY STILL IN DEATH,  
GREAT VICTORIES DOETH PROPHECY;  
AND EVEN WITH HIS LATEST BREATH  
THE POWER OF GOD WILL MAGNIFY.





## ELISHA'S DEATH.

“Elisha said, Shoot. And he shot. And he said the arrow of the Lord's deliverance, and the arrow of deliverance from Syria : for thou shalt smite the Syrians in Aphek, till thou have consumed them.”—II KINGS, chapter xiii., verse 17.

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BEFORE CHRIST, 825 YEARS.

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ELISHA was now fallen sick : a sickness he never recovered from, and of which he soon died.

During this period and while the prophet was confined to his bed, Joash the king of Israel came to visit him, and testify his grief for the holy man's sufferings. The Scripture says that the king “wept over his face, and said, O my father, my father, the chariot of Israel, and the horsemen thereof.” These words beautifully express the estimation in which Elisha was held, and the national calamity that would be sustained by his loss. He was “the chariot of Israel,” that is, the agent of God by whom the Israelites were enabled to vanquish and overcome their enemies.

The last act of Elisha was to prophesy to Joash three victories over the Syrians, and

## ELISHA'S DEATH.

he did so in the following manner. Having requested the king to take a bow and arrows, and prepare to shoot with them, when Joash was ready, Elisha put his hands upon the king's hands. The window eastward was then opened, and Joash was commanded to shoot. He did so, and the prophet told him that that was the arrow of the Lord's deliverance, and of deliverance from Syria, and also that he should overcome the Syrians in Aphek until they were utterly destroyed. The king was now bidden to take the arrows and strike upon the ground; when, having done so three times he stopped, thereby incurring the anger of Elisha, who told him that he should "have smitten" the ground "five or six times," and then he would have been completely victorious over the Syrians, whereas now he should defeat them but thrice.

After these things Elisha died, and a remarkable miracle occurred after his burial. The Moabites had invaded the land; and as the Israelites were burying a man, being surprised by a band of them, they cast him into Elisha's sepulchre, when immediately upon touching the prophet's bones "he revived, and stood upon his feet."



# ISRAEL'S TRANSGRESSIONS.

EXODUS 32:1-35

BECAUSE OF SINNATION GIVEN.

THEY MADE THEIR CHILDREN PASS THROUGH FIRE.

BUT THEY WERE FROM GOD'S PRESENT ECHOES.

AND THE LORD HIS HOLY ONE.





## ISRAEL'S TRANSGRESSIONS.

“They caused their sons and their daughters to pass through the fire, and used divination and enchantments, and sold themselves to do evil in the sight of the Lord to provoke him to anger.”—II KINGS, chapter xvii., verse 17.

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BEFORE CHRIST, 721 YEARS.

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THE Israelites had again committed the sin of idolatry, and in the grossest manner had departed from the religion of their fathers. They adopted heathen customs; they set up images and idols on every high hill, and under every green tree; they burnt incense in all the high places; they served idols. God in his mercy continually warned them by means of prophets to depart from their evil ways, and keep his commandments and statutes: but they would not hear. They “hardened their necks,” that is, determined not to listen to his admonitions. They rejected his covenant, followed vanity, and served Baal.

As if these iniquities were not enough to provoke God's anger, in their mystic rites and abominations, they compelled their children to pass through fire, “used divination and enchantments, and sold themselves

## ISRAEL'S TRANSGRESSIONS.

to do evil." In consequence of all this wickedness "the Lord was very angry with" them, and caused a terrible retribution to punish their sins. They were made captive by the Assyrians: "there was none left but the tribe of Judah."

In the destruction of the ten tribes of Israel, the Assyrians were but the instruments of the divine wrath. We are only to regard them in this light, for the Almighty in his displeasure at the evil doings of the Jews, suffered their enemies to vanquish them. We have seen in how many instances God led his people to victory when they worshipped, and trusted in him, therefore cannot but suppose that he would still have befriended them, had they continued to put their trust in him and obey his laws.

If mankind generally do not at present practise the infamous and open idolatry of the wicked Israelites, still, the sins committed in secret, the bad thoughts, desires and purposes of a great portion of them are as offensive to the Lord as were the crimes above related. There can be no true service of God without keeping his laws, and departing from all our evil inclinations and ways.





# HEZEKIAH DESTROYS IDOLATRY.

WELL, DEAR FOR GOD'S MOST RIGHTEOUS LAWS, HE  
 THE WICK DESTROYED THE GOLDEN VAIN,  
 AND FOR THIS AND THE LORD DID CHASE  
 HIM TO ENJOY A PROSPEROUS REIGN.

## HEZEKIAH DESTROYS IDOLATRY.

“He removed the high places, and brake the images, and cut down the groves, and brake in pieces the brasen serpent that Moses had made: for unto those days the children of Israel did burn incense to it.”—II KINGS, chapter xviii., verse 4.

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BEFORE CHRIST, 726 YEARS.

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WHILE the kingdom of Israel was afflicted by many wicked kings, who succeeded their predecessors by acts of murder and violence, the kingdom of Judah was for a time relieved from the misery under which she had groaned during the reign of the impious Ahaz. For his son Hezekiah, who succeeded him, changed the aspect of Judea, and caused piety and virtue to be practised, instead of the impiety that previous to his time had prevailed among the people.

The Scripture says that “he trusted in the Lord,” and that neither before nor after him was there a king of Judah like unto this excellent monarch. He was always attached to the law of God, and departed not from following him, but kept his commandments. He opened the doors of the temple of the Lord, that his father had closed with the design of abolishing the worship of the true God. He commanded the priests

## HEZEKIAH DESTROYS IDOLATRY.

to sanctify themselves, and the holy place that had been so greatly profaned. He destroyed the idols, cut down the groves where they were worshipped, and brake in pieces the brasen serpent that Moses had made by God's command, and which had now become one of the idols that the people offered incense to. He also re-established the priests and Levites in their sacred offices, and provided for their proper maintenance.

God was pleased to reward the good deeds of Hezekiah by giving him a prosperous reign. He recompensed his piety by granting success to his armies, and to all his undertakings.

Hezekiah was a worthy descendant of David, and, after a succession of bad kings, was raised up by the Lord to glorify his holy name. When we see the wicked prevail we must not imagine that their power will continue, but with confidence in the Almighty expect a deliverance from their persecutions. Divine assistance is often nearest to us when we least expect, and but too frequently are unworthy of it. May we endeavour with all our hearts to deserve so great a blessing, and to become acceptable in the sight of the great Giver of all good.



AN ANGEL SLAYS THE ASSYRIANS.

AN ANGEL OF THE LORD WENT OUT  
AND IN THEIR CAMP THE FOE DID KILL.  
THE POWER OF MAN IS NOUGHT WITHOUT  
TH' ASSISTANCE OF GOD'S HOLY WILL.





## AN ANGEL SLAYS THE ASSYRIANS.

"The angel of the Lord went out, and smote in the camp of the Assyrians an hundred fourscore and five thousand."—  
II Kings, chapter xix., verse 35.

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BEFORE CHRIST, 710 YEARS.

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God, willing to prove the fidelity of Hezekiah, raised up against him Sennacherib, king of the Assyrians, who being irritated at Hezekiah's refusal to pay the tribute that his predecessor had payed, sent Rab-shakeh to threaten him in the presence of all the people, and to deride the confidence they had in God against the forces of a prince that hitherto no power had been able to resist. Hezekiah, hearing these cruel insults,—insults that were directed rather against the Lord than himself,—“rent his clothes and covered himself with sackcloth.” He went thus into the Temple, and sent to Isaiah to pray for the people. The prophet assured Hezekiah, in a letter he sent him, that Sennacherib should not enter the city nor besiege it; and that God would fight his battle, and cause the Assyrian to fall by the sword in his own land.

Hezekiah received this letter while he

## AN ANGEL SLAYS THE ASSYRIANS.

was praying in the Temple, and, having read it, "spread it before the Lord," saying, "O Lord God of Israel, which dwellest between the cherubims, thou art the God, even thou alone, of all the kingdoms of the earth; thou hast made heaven and earth.— Now therefore, O Lord our God, I beseech thee, save us out of his hand, that all the kingdoms of the earth may know that thou art the Lord God, even thou only."

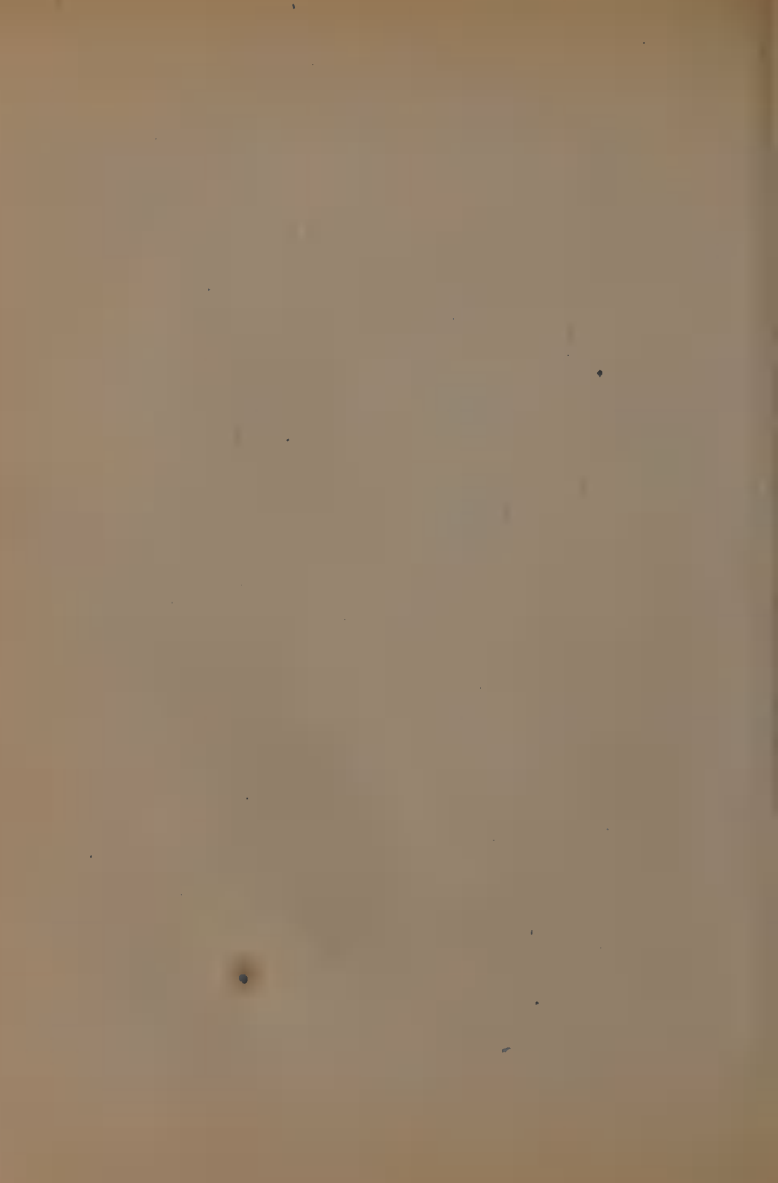
This prayer was not without effect: for while Sennacherib determined more than ever to conquer Hezekiah and take his kingdom, the invisible hand of God succoured the Israelites. He sent an angel during the night, who killed "in the camp of the Assyrians an hundred fourscore and five thousand." After this event Sennacherib fled to Nineveh. Even here he was not secure, for whilst he was worshipping his idol, he was slain by two of his sons.

Such was the end of this Assyrian prince; who elevated himself above God, and dishonoured him by his blasphemies. The Lord against all his forces only opposed a single angel, and Sennacherib escaped death with his subjects but to meet a still more terrible one at the hands of his own children.



# JERUSALEM'S CAPTIVITY.

JERUSALEM IS CAPTIVE MADE,  
AND BECAME TO FEEL A TYRANT'S SWAY,  
THE LAWS OF GOD SHE DISOBEYED,  
AND WAVERED NOT IN THE SACRED WAY.



## JERUSALEM'S CAPTIVITY.

"All the men of might, even seven thousand, and craftsmen and smiths a thousand, all that were strong and apt for war, even them the king of Babylon brought captive to Babylon."  
—II KINGS, chapter xxiv., verse 16.

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BEFORE CHRIST, 599 YEARS.

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AT this time Jehoiachim reigned in Jerusalem. "He did that which was evil in the sight of the Lord;" and without doubt the Almighty for this cause, and the previous ill deeds of the Israelites, suffered the king of Babylon to lead Jerusalem into captivity.

Nebuchadnezzar and his army besieged Jerusalem, and Jehoiachim king of Judah, assembling his forces went out to meet him, but was taken prisoner. The king of Babylon also carried away the treasures that were in the temple of the Lord, and those that were in the king's palace. Not satisfied with this, he cut in pieces, as had been predicted, all the vessels of gold with which Solomon had adorned the temple; made captive all Jerusalem; all her princes and mighty men, and all her craftsmen and smiths. None remained, save the poorest

## JERUSALEM'S CAPTIVITY.

sort of the people of the land ; so complete was the conquest of Nebuchadnezzar.

After this victory he made his uncle Mataniah, whose name he changed to Zedekiah, king of Judah. This was the last of her kings, and though God's judgments upon the three who were before him might have warned him, he like them transgressed, and thus offended the Divinity. Jerusalem was again besieged by the Babylonians, and was so well fortified that it was not taken until through want of food its inhabitants were unable to resist their foes any longer. It was at length taken by storm, and Zedekiah, seeking safety in flight, was made prisoner by the Chaldeans. His sons were slain in his sight, and he was afterwards deprived of his eyes.

Thus were the prophecies spoken by the servants of God relative to the Jewish captivity fulfilled. We cannot wonder at any miseries the Lord may bring upon the guilty. He who spared not the angels when they sinned, who doomed the fallen human race to death, and unbelievers to never ending torment ; who spared not his Son, but gave him a ransom for us all, will most certainly punish every unrepentant sinner.



# DAVID'S TRANSGRESSION AND PENITENCE.

WHEN DAVID HAD BEEN RECOVERED  
 AND SAW THE ANGEL OF THE LORD  
 WITH A DRAWN SWORD, STANDING IN THE MIDDLE  
 OF THE CITY, HE SAID, THIS IS THE SIGN OF MY  
 TRANSGRESSION.





## DAVID'S TRANSGRESSION AND PENITENCE.

"David lifted up his eyes, and saw the angel of the Lord stand between the earth and the heaven, having a drawn sword in his hand stretched out over Jerusalem. Then David and the elders of Israel, who were clothed in sackcloth, fell upon their faces."—I CHRONICLES, chapter xxi., verse 16.

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BEFORE CHRIST, 1017 YEARS.

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WE have seen how David offended God by his conduct towards the wife of one of his captains, and will now consider another of his transgressions, and the punishment that attended it.

He was led by pride, or, in the words of Scripture, "provoked by Satan," to number the Israelites. Joab opposed this design, telling him that it was sufficient to pray for the increase of the people, without troubling himself to know their number. But the king having absolutely commanded the numbering to be made, Joab departed, and after traversing all Israel, at the end of nearly ten months returned to Jerusalem, and "gave the sum of the number of the people unto David."

The king at length perceived his fault,

## DAVID'S TRANSGRESSION AND PENITENCE.

and this time needed not a prophet to open his eyes to it. He himself confessed his sin, and prayed God to pardon him. Whilst he was thus humbled, the Lord sent unto him his prophet Gad; not to proclaim his pardon without a punishment, but to give him the choice of three. These were a famine of three years' duration, a war of three months, or a pestilence of three days. David, finding himself in this afflicting position, of the three evils presented to him chose the last, which in the time indicated killed seventy thousand men.

As the destroying angel sent from heaven was performing the task allotted him, God was moved with compassion, and bade him stay his hand. David now beheld this messenger of destruction as he stood between earth and heaven, and, with penitential submission falling to the earth, confessed his sin, and prayed that its punishment might fall on him and his house alone, and not on the people.

David by divine direction purchased the spot near which the pestilence had been stayed, built an altar there, and sacrificed unto God, who was pleased to accept his offering.





# SOLOMON EXALTED.

BY HIS EXALTED THRONE,  
 WISE SOLOMON EXALTED SHALL  
 THE WILL OF GOD MUST EVER BE DONE.  
 I WILL REVEAL HIM HIS GLORIOUS NAME.

## SOLOMON EXALTED.

“When David was old and full of days, he made Solomon his son king over Israel.”—I CHRONICLES, chapter xxiii., verse 1.

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BEFORE CHRIST, 1015 YEARS.

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DAVID, having grown old, felt himself unequal to the cares of government, and wisely made Solomon his son king in his stead. He gave him full instructions for the building of the temple, and for the conduct of the worship to be performed in it.

Now the people of Israel had so increased, more were to be employed in the service of the temple, so that every one who brought an offering might find a priest to assist him. God ever provides for the wants of his people, and gives them both spiritual and temporal food. In Solomon, who was noted for his wisdom, they had a prince both able and willing to increase their happiness, and render them worthy of the appellation of the Lord's people. His father's reign had, it is true, not been faultless, but whatever his transgressions were they were followed by repentance and a renewed zeal for the service of his Divine Master.

## SOLOMON EXALTED.

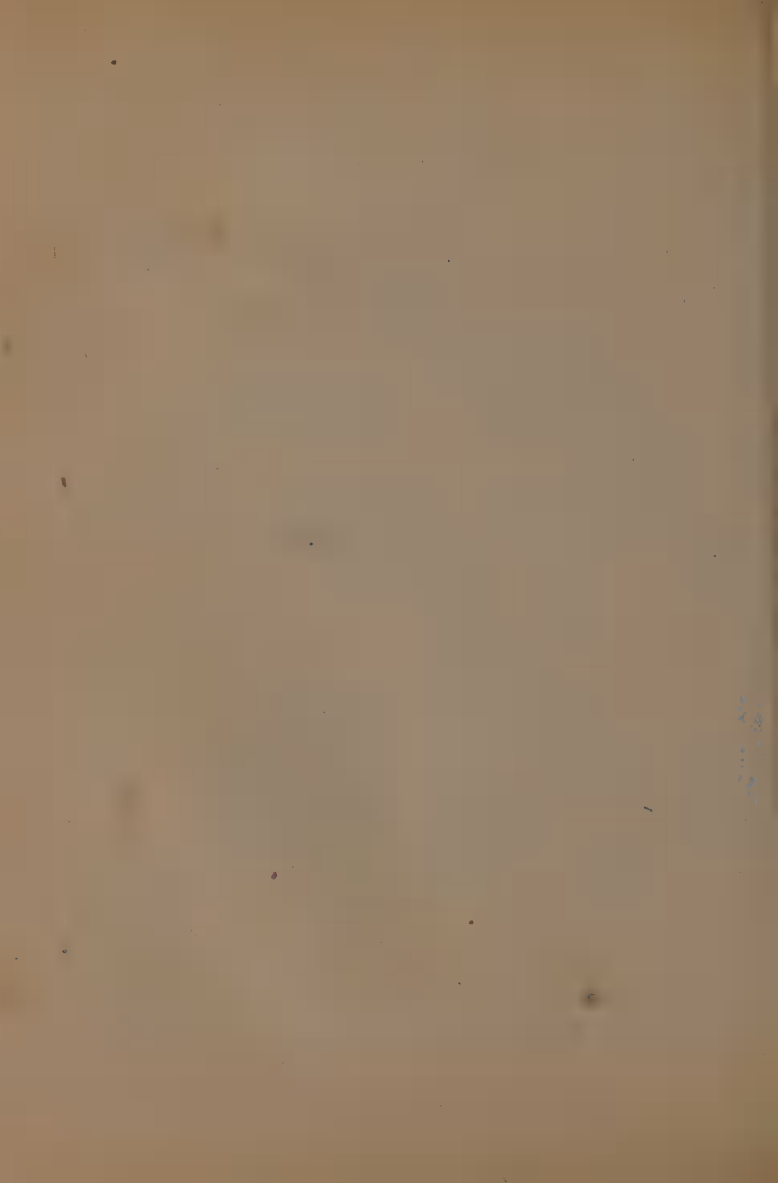
David, as all diligent parents should do, had instructed his son in the commands of the Lord, who had appointed him to build the temple. The word of God had come unto David, telling him that for the performance of this work a son should be born unto him, to whom would be given leisure and opportunity. David imparted this to Solomon, told him of the divine assurance of his welfare, and exhorted him to fulfil the statutes and judgments with which Moses was charged, and to be strong and of good courage; to dread not, nor be dismayed. He also commanded all the princes of Israel to help Solomon his son, telling them that the Lord was with them, and had given them rest on every side.

We cannot by merely building earthly temples to God obtain pardon for our sins. We must also make our hearts the temples of his worship, repent of our misdeeds, and strive to lead a life of obedience to his laws and faith in his promises. Let us do this, and trust that at the end of our worldly pilgrimage we may be admitted to the heavenly abode prepared for them that love him.



THE QUEEN OF SHEBA VISITS SOLOMON.

THE QUEEN OF SHEBA HEARD THE FAME  
OF SOLOMON AND HIS ADMIRE.  
HIS WISDOM GRANT' HER WHEN SHE CAME.  
HE TOOK HER ALL HER HEART'S DESIRE.





## THE QUEEN OF SHEBA VISITS SOLOMON.

“When the queen of Sheba heard of the fame of Solomon, she came to prove Solomon with hard questions at Jerusalem.”  
—II CHRONICLES, chapter ix., verse 1.

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BEFORE CHRIST, 992 YEARS.

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AFTER Solomon had built a magnificent temple to God, he built himself a palace, the beauty of which attracted the attention of surrounding nations. These admirable works spread his renown far and wide, and people came from all parts to behold a prince who was considered the wonder of his age.

The person who most desired to see Solomon was the queen of Sheba, who made a journey to Jerusalem on purpose to ascertain if all that had been said of him were true. She came with great pomp, bringing spices, and gold, and precious stones. As soon as she beheld his grandeur, the wisdom that came from his lips, his penetration in the most hidden things, the order of his house, and the number of his officers and attendants, “there was no more spirit in her,” that is.

## THE QUEEN OF SHEBA VISITS SOLOMON.

she was carried beyond herself with admiration. She told Solomon that the report she had heard of him in her own land was indeed true, but that she had not believed it, until she had seen his greatness herself; and what she had seen surpassed all that had been said of it.

The queen of Sheba retired from the presence of Solomon full of joy, and received from the king far more valuable presents than those she had offered him. She was delighted with his wisdom, for he told her all she sought to know; and, the object of her journey being accomplished, she, accompanied by her servants, returned to her own land.

Truly the wisdom of Solomon, and his goodness, had their reward, even on earth, for he was admired by all who knew or heard of him. If we look to the cause of this, we must revert to his early choice, by which he acquired this distinguished position. Had he not asked of God the gift of wisdom, the worldly gifts that he possessed would not have been bestowed upon him. Let us then above all things seek virtue, and among all our attainments fail not to gain a knowledge of the Lord and his laws.





# JOASH MADE KING.

A CORONATION SONG.  
 WITH MUSIC LET THE LAUD PRAISE HIM;  
 A HAPPY CHANCE THE PEOPLE GAIN;  
 AND SAE WE'NANITE REBELS UNTO THEM,  
 WOULD EVIN BRING US BY THEM CHAIN.

## JOASH MADE KING.

"She looked, and, behold, the king stood at his pillar at the entering in, and the princes and the trumpets by the king; and all the people of the land rejoiced, and sounded with trumpets, also the singers with instruments of music, and such as taught to sing praise. Then Athaliah rent her clothes, and said, 'Treason, Treason.'—II CHRONICLES, chapter xxiii., verse 13.

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BEFORE CHRIST, 878 YEARS.

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AHAZIAH, a king of Judah, reigned wickedly, and was slain in battle. Athaliah, his mother, a haughty and cruel woman, desiring herself to reign in Judah, seeing that he was dead, barbarously murdered all his children. Joash, one of his sons, alone escaped death. He was taken by Jehoshabeath his aunt, (for he was very young,) who hid, and nourished him.

Athaliah, after the committal of the crime above related, usurped the kingdom. She had reigned about seven years, when Jehoiada the high priest thought it time to make known to the people of Judah that they had a lawful king, and that Athaliah had possessed herself of the crown by violence. He accordingly gathered them together, and

## JOASH MADE KING.

entered the temple with the infant Joash, who was acknowledged king with expressions of great joy.

“When Athaliah heard the noise of the people running and praising the king,” she went into the temple, and seeing him there, rent her clothes, exclaiming, “Treason, Treason;” thus endeavouring to excite the people in her favour. But she was put to death, and Joash reigned in peace, being, at the time of his elevation to the throne, no more than seven years of age.

God suffered the tyranny of Athaliah to endure for a space; but at length, having so wonderfully protected the infant Joash from the death that this bad woman would have inflicted on him, he brought him forth and made him king. How mysterious are the ways of Providence, and how impossible is it for mankind to fathom them.

Athaliah, who was herself a traitor, hastened her own downfall by crying “Treason.” Thus it but too frequently happens in the world, that they who are most eager to condemn others, are themselves the most in fault. We should correct our own misdoings ere we attempt to reprove those of our neighbours.



28

# UZZIAH EXPELLED THE HOUSE OF THE LORD.

A SCENE FROM THE BIBLE.  
 WHEN KING UZZIAH REIGNED WELL,  
 VICTORY DID ATTEND HIS SWORD;  
 BUT GROWING PROUD, THE PRIESTS EXPELLED  
 HIM FROM THE TEMPLE OF THE LORD.





## UZZIAH EXPELLED THE HOUSE OF THE LORD.

“Azariah the chief priest, and all the priests, looked upon him, and, behold, he was leprous in his forehead, and they thrust him out from thence.”—II CHRONICLES, chapter xxvi., verse 20.

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BEFORE CHRIST, 810 YEARS.

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JOASH reigned well until the death of Jehoiada, after which he fell to idolatry. He was at length overcome by the Syrians, who killed him, and his son Amaziah became king. This prince met his death by conspiracy, and Uzziah his son, at the age of sixteen, was made king in his stead.

So long as this youthful monarch regarded the worship of the Lord, and kept his ordinances, so long did he prosper. God helped him in his attacks on his enemies, insomuch that his renown spread abroad, and his power was generally acknowledged.

“But when he was strong, his heart was lifted up to his destruction,” for he transgressed against God, by entering the temple to burn incense upon the altar, an office that belonged only to the priests. Azariah the

## UZZIAH EXPELLED THE HOUSE OF THE LORD.

high priest went in after him, attended by eighty other priests, and opposed his design, telling him that none but the sons of Aaron who were consecrated to burn incense had a right to do so. They also told him to leave the sanctuary; but he was angry with them, and persisted in the endeavour to accomplish his purpose. In the midst of Uzziah's wrath God visited him with punishment: he was suddenly struck with leprosy, which the priests perceiving, immediately thrust him out of the temple. Nay he himself, doubtless awoke to a sense of his sin, hasted to go out.

The cause of Uzziah's transgression was pride. For this he was humbled and dishonoured by God, who afflicted him with a disease that endured until his death. By coveting the things that are forbidden, we often lose those that are permitted us. Uzziah invaded the priest's office, and broke the law, for which sin he lost both his health and the dominion of his people. He dwelt in a separate house, was cut off from the temple of the Lord, and the people of the land were judged by Jotham his son.





THE PROCLAMATION OF CYRUS.

*ESRA. CH. IV. VER. 1-16.*

THAT HE THE TEMPLE WOULD REBUILT,  
CYRUS DID PROCLAMATION MAKE,  
THUS WAS THE PROPHECY FULFILLED  
WORTH GOD BY JEREMIAH SPARE.

## THE PROCLAMATION OF CYRUS.

“He made a proclamation throughout all his kingdom, and put it also in writing, saying. Thus saith Cyrus king of Persia, The Lord God of heaven hath given me all the kingdoms of the earth ; and he hath charged me to build him an house at Jerusalem, which is in Judah.”—EZRA, chapter i., verses 1, 2.

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BEFORE CHRIST, 536 YEARS.

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God's vengeance against the Jews being satisfied, and the seventy years marked for their captivity having expired, he willed that the re-establishment of Judea should be effected by Cyrus king of Persia. For this purpose he caused him to become master of the East, and to sit upon the throne of the kings of Babylon. Cyrus permitted the Jews to come back to their country, took from the king of Babylon's treasury the vessels of the temple that had been carried away from Jerusalem, and delivered them to Sheshbazzar, (or Zerubbabel,) the prince of Judah, to be again restored to their former place.

After the proclamation made by this king that he would rebuild the temple, the people began to provide for their return to Jerusalem. Joyful must have been the news to

## THE PROCLAMATION OF CYRUS.

them that their ancient place of worship would again be raised up, and that they would be allowed to serve the God of their fathers in their own land.

The spirit in which Cyrus made known his intention to the people is worthy of remark. God had given him "all the kingdoms of the earth," or, in other words, a vast empire, and had charged him "to build him a house," or temple, at Jerusalem. The king therefore, in gratitude for the favours bestowed upon him, immediately set about the work. He did not, as is too often the case, receive the gifts, and then forget the obligation; but at once put in execution the design of the Almighty. Mark particularly that he vaunted not this act as proceeding from himself, but let every one know that it was God who had inspired him to it. Let us, like him, attribute the few good deeds we may perform to the influence of the Holy Spirit, and not to any worthiness of our own; for, at the best, we are but unprofitable servants.



# THE FEAST OF TABERNACLES.

SEVENTH CHAPTER.  
 SEVENTH CHAPTER. WHEN THE FEAST  
 OF TABERNACLES TO OBEY  
 THE LAW OF GOD. AND IN THE MIDDLE  
 THE PEOPLE OFFERINGS DURING EACH DAY.





## THE FEAST OF TABERNACLES.

“They kept also the feast of tabernacles, as it is written, and offered the daily burnt offerings by number, according to the custom, as the duty of every day required.”—EZRA, chapter iii., verse 4.

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BEFORE CHRIST, 536 YEARS.

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THE proceedings of the Jews on their arrival in their own country deserve our praise. In the seventh month after their return, they assembled at Jerusalem, and, under the guidance of Jeshua, and his brethren the priests, built the altar of the God of Israel, and offered burnt offerings thereon, according to the law of Moses. “They kept also the feast of tabernacles.”

Let us learn from these acts, in all our undertakings to begin with God, and though we may not be able to do as much as we wish, to do as much as we can for the furtherance of his worship. The building of the temple would necessarily be a work of time, but it was in the power of the Jews to raise an altar at once, and they did so, though with fear, because of the enemies by whom they were surrounded. How necessary is it

## THE FEAST OF TABERNACLES.

for us to have the Lord for our friend, and to keep up a holy intercourse with him by prayer and thanksgiving, so that our trust in his providence may be strengthened.

The cost of the sacrifices the people made must have fallen heavily on them, for they could not now have been otherwise than poor. However, this circumstance does not seem to have checked their zeal, for many of them brought offerings of their own free will, besides those that were appointed by the law. After these acts of devotion, they immediately began to prepare for the building of the temple. In the great work now before them they relied for assistance on God, who will never fail to supply us with the means requisite to perform the duties he has laid upon us. We cannot at the present day make any excuse for neglecting his worship, especially when we consider the difficulties that were overcome by the Israelites to accomplish it.





THE RUINED WALLS OF JERUSALEM.

NEH. CH. II. V. 12.  
WITH SORROW NEREMIAH SAW  
THE CITY'S WALLS WERE BROKE DOWN.  
LET US WALK IN GOD'S RIGHTEOUS LAW.  
LEST OUR STRONGHOLDS BE OVERTHROWN.

## THE RUINED WALLS OF JERUSALEM.

"I went out by night by the gate of the valley, and viewed the walls of Jerusalem, which were broken down, and the gates thereof were consumed with fire."—NEHEMIAH, chapter ii., verse 13.

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BEFORE CHRIST, 445 YEARS.

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AFTER Zerubbabel and Ezra had in some measure restored Jerusalem to its former beauty; had rebuilt the temple and reformed the manners of the Jews in regard to their marriages with strangers; they were seconded in their praiseworthy zeal for God and his people by Nehemiah, a Jew who filled an office of consequence in the palace of king Artaxerxes.

This holy man had informed himself of the state of Jerusalem, and was touched to the heart when he learnt its ruin, and the destruction of its walls. He felt the evils he did not behold, and the sorrow that he hid in his heart was painted on his countenance. The king observed this when Nehemiah, who was his cupbearer, gave him his wine at table, and asked him the cause of it. Nehemiah sincerely confessed his trouble,

## THE RUINED WALLS OF JERUSALEM.

and prayed the king to allow him to see once more the city that was the place of his fathers' sepulchres. His request being granted, he further asked leave to rebuild the walls of Jerusalem, which was also accorded him.

When Nehemiah arrived at Jerusalem he resolved to visit secretly the ruins of the city. For this purpose he arose in the night, and, taking but a few attendants with him, went out and viewed the walls that were broken down, and the gates that were consumed with fire. Having thus ascertained the state the walls were in, he publicly made known his intention to rebuild them, and also the permission Artaxerxes had given him. The Jews began to build with spirit, and after much opposition from their enemies, the work was at length finished.

In Nehemiah we behold another instance of the blessed effects of prayer. He had heard of the misery of Jerusalem, and his supplications to God to alleviate it were graciously listened to because they were offered in a humble spirit. He had likewise the gratification of being an instrument in the accomplishment of the Almighty's designs.



THE LAW READ BY EZRA.

NEW YORK: 1873.

TO ALL THE PEOPLE, GATHERED ROUNDT,  
 EZRA THE BOOK OF LAW DOTH READ,  
 THE HEAR'N'G BEING TO EXPOUND,  
 AS 'T WAS BY GOD HIMSELF DECREED.





## THE LAW READ BY EZRA.

“Ezra opened the book in the sight of all the people ; (for he was above all the people ;) and when he opened it, all the people stood up.”—NEHEMIAH, chapter viii., verse 5.

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BEFORE CHRIST, 445 YEARS.

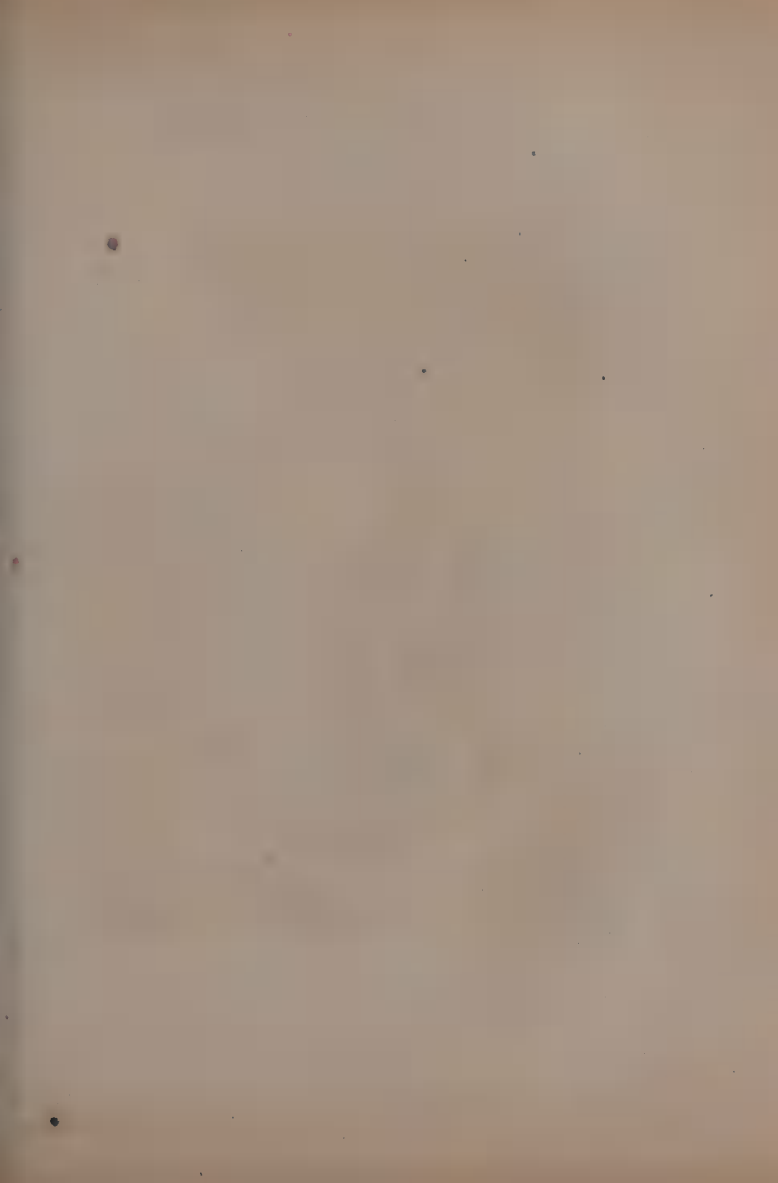
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It may be easily imagined that the Jews after their return from captivity needed much instruction in holy duties ; and God, who never suffers his people to lack a knowledge of his ways if they truly seek him, caused Ezra to expound the law to them. Great and good men have been continually raised up for this purpose, and the instance before us is but one of the many dispensations of Providence by which the world has profited.

We are informed in the portion of Scripture from which the text is taken, that “all the people gathered themselves together ;” not a part of them, but “all.” This circumstance deserves our particular notice : let all of us diligently assemble to hear the word of God, and not only hear, but understand it. Teachers also are required both to read, and to explain the Scripture.

## THE LAW READ BY EZRA.

The necessity of a careful perusal of the Divine word must be evident to all who will bring their thoughts to the subject. In it are to be found a guide in this life, and a guiding-star to happiness hereafter. In order thoroughly to appreciate its value we must read it with attention, endeavour to understand its precepts, and bring them to bear upon our daily actions. It must be our stronghold, and the foundation upon which our hopes for the future are to be built. It is a rock upon which the true Christian can never split, and where he may firmly take his stand against the frowns and buffets of the evil disposed. Secure of the fulfilment of its blessed promises, earthly troubles will but increase his desire for heavenly blessings, and cause him more and more to love the Lord, who has bestowed upon him so precious a gift as the Bible. Let us then never weary in the pursuit of the happiness it can impart, and the peace it can give. For the loss of these inestimable treasures nothing can compensate.





ESTHER AND AHAUERUS.

TO VINDICATE HER PEOPLE'S RIGHT,  
ESTHER, BEFORE THE KING FORWARS,  
AND, FINDING FAVOUR IN HIS SIGHT,  
SOON ARE DISPELLED HER FEARS AND FEAR.

## ESTHER AND AHASUERUS.

It was so, when the king saw Esther the queen standing in the court, that she obtained favour in his sight: and the king held out to Esther the golden sceptre that was in his hand. So Esther drew near, and touched the top of the sceptre."—ESTHER, chapter v., verse 2.

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BEFORE CHRIST. 510 YEARS.

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AHASUERUS, king of Persia, elevated Haman his favourite to the highest degree of the state, and even commanded his subjects to bow to him and do him reverence. Mordecai alone, a Jew, and one of those who had been carried from Judea to Babylon by Nebuchadnezzar more than ninety years before, would not render to a man an honour that he believed to be due to God only. Haman, irritated at Mordecai's refusal to do him homage, determined not only to sacrifice him, but the whole of the Jewish nation to his anger. For this purpose he, by calumniating the Jews, obtained from the king an order that they should be all put to death.

Esther, (the niece of Mordecai,) who had become the wife of Ahasuerus, felt deeply for her people, and was advised by Mordecai

## ESTHER AND AHASUERUS.

to present herself before the king, and show him the injustice of his decree. Esther represented to Mordecai that by such a course she should expose herself to the death that awaited all those who went into the king's presence uncalled for to whom he did not hold out his sceptre. To this Mordecai replied that she must not, because she was in the palace of Ahasuerus, think to escape the general destruction of the Jews, and that if through fear she were silent, God would find some other means to deliver his people, but that herself and her father's house should be destroyed. He also told her that it was perhaps for the purpose of serving her people she had been exalted.

Esther hesitated no longer. She prepared herself for the interview by fasting, and on the third day appeared in the king's presence, who, when he saw her standing in the court, held out to her his sceptre, which she drew near and touched. Upon her request being asked, Esther only demanded of Ahasuerus, that he, and Haman also, should come that day to the banquet she had prepared for him.



# ESTHER'S INVITATION.

"KING, AND BEAST THY ROYNTY SHOWN,  
 COME TO THE FEAST I SHALL PREPARE;  
 'TIS THEN I'LL MY GUT MAKE KNOWN,  
 AND MY REQUEST BY THERE DECLARE."





## ESTHER'S INVITATION.

"If I have found favour in the sight of the king, and if it please the king to grant my petition, and to perform my request, let the king and Haman come to the banquet that I shall prepare for them, and I will do to-morrow as the king hath said."—ESTHER, chapter v., verse 8.

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BEFORE CHRIST, 510 YEARS.

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AHASUERUS and Haman went to the banquet to which Esther had invited them at her interview with the king. At this banquet the king again asked Esther to make known to him her request, to which she replied by a second invitation, in the words of the text, "If I have found," &c.

Haman, delighted with the apparent marks of favour that were shown him, went forth that day joyful and with a glad heart. Still, in the midst of these honours, he could not help desiring the homage of Mordecai, whom he beheld in the king's gate: when he saw that he neither stood up, nor moved for him, he was full of indignation against him.

However, he this time restrained his anger, and when he got home sent for his friends and his wife Zeresh. He told them of the glory of his riches, the multitude of

### ESTHER'S INVITATION.

his children, and the promotion and advancement to which he had attained. He also related how Esther the queen had suffered no man to come to her banquet with the king but himself, and that he was again invited for the morrow. "Yet," said he, "all this availeth me nothing so long as I see Mordecai the Jew sitting at the king's gate."

Haman repined at the contempt shown him by Mordecai; and his wife, that he might go "merrily to the banquet," counselled him to have a gallows made, on which with the king's order, the offender might be hanged. This advice pleased her husband, and he followed it, little imagining that he himself would be the first to suffer thereon.

In the discomfort of Haman we see a true instance of selfish vanity. The higher he was exalted, the easier was he irritated at the contempt of Mordecai. So is it ever with those who seek after worldly glory: the more they obtain, the more they desire, and the more they crave after what there is little chance of their acquiring. Young people should bear this in mind, and neither trouble others, nor be troubled themselves with vain wishes that can never be fulfilled.



# MORDECAI HONOURED.

ESTHER 8:15-16, 17

'AS THOU HAST SAID, THE MAN ARRAY  
IN RICH APPAREL, REGAL STATURE,  
DO EVEN SO TO MORDECAI.  
THE JEW THAT SITTETH AT MY GATE.'

## MORDECAI HONOURED.

presence, who immediately asked him, "what should be done unto the man whom the king delighted to honour." The former thinking that some new favour was about to be bestowed upon himself replied, that he should be clothed in the royal apparel, be mounted on the king's horse, and wear the crown royal, and thus arrayed be conducted through the street of the city by one of the king's most noble princes, proclaiming, "Thus shall it be done to the man whom the king delighteth to honour."

Ahasuerus ordered Haman thus to attire Mordecai, to fulfil in every respect what he had said, and to conduct him through the city. The king's commands were obeyed, and his people saw the humble Mordecai covered with honours by the counsel and services of the man who was his greatest enemy, and who was forced to proclaim with his own mouth the honour done to him whom in his heart he hated.

If God sometimes permit injustice and violence almost to overwhelm those, who, like Mordecai, trust in him, he nevertheless fails not to be with them in the hour of peril which has been brought upon them by their fidelity.

ESTHER ACCUSES HAMAN.

THE SCENE.

SEE HAMAN'S WICKEDNESS EXPOSED.

BY ESTHER TO THE INDIGNANT KING.

THE CRUEL PLANS THAT ARE DISCLOSED.

WILL UPHOLD THEM THEIR AUTHORITY.





## ESTHER ACCUSES HAMAN.

“Esther said, The adversary and enemy is this wicked Haman. Then Haman was afraid before the king and the queen.”—  
ESTHER, chapter vii., verse 6.

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BEFORE CHRIST, 510 YEARS.

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“THE king and Haman went to banquet with Esther the queen;” and Ahasuerus again pressed her to declare unto him her request. But in Esther the joy of a festival was soon dispelled by the grief which the recollection of her people’s woes recalled. Her sole petition was that her life and the lives of her people might be spared. She then declared unto the king the malignity of Haman, by what impostures he had worked upon his easy disposition, and how by the abuse of his name and authority he had proscribed the Jews.

Ahasuerus, who had naturally a good heart, was greatly moved when he found how far his credulity and the cruelty of his minister had carried him. In his anger he quitted the feast, and retired into the palace garden. During this time, Haman, seeing the peril that threatened him, threw himself

### ESTHER ACCUSES HAMAN.

on the queen's bed, or couch, and implored her to save him. The king entering the palace at this moment, and seeing the position of Haman, he, greatly enraged, demanded of him if he would even go so far as to do violence to the queen before his eyes, and ordered his immediate execution.

The modesty and humility of Esther deserve our praise. It was only after several entreaties that she was prevailed on to make known to the king the troubles of the Israelites that so afflicted her soul. But God gave her strength to perform her allotted task, and by her instrumentality were they preserved from destruction, and the punishment of their oppressor was brought about.

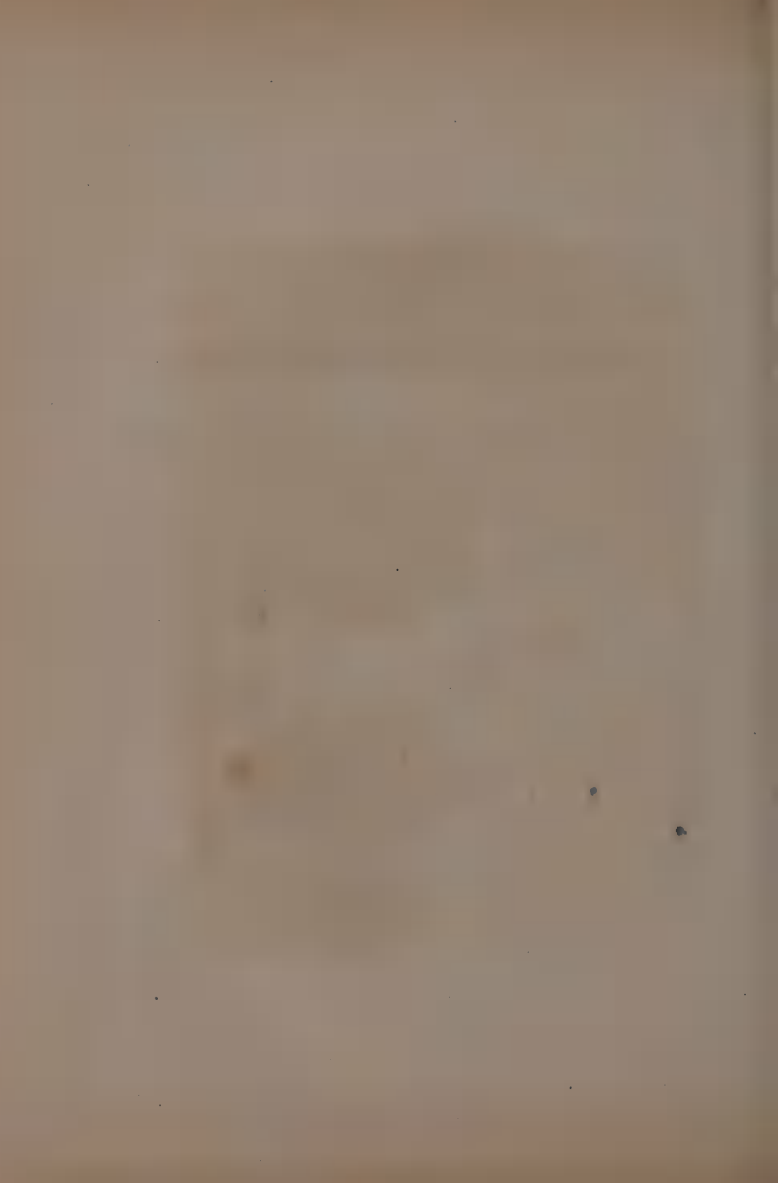
The abject cowardice of Haman is not at all surprising; for commonly the most insolent in power are the poorest-spirited when abased. It also often happens that they who ill-treat the virtuous, would afterwards, when their reign of cruelty is over, be but too happy to receive their countenance and support.





# HAMAN IS HANGED.

OF ILL DESIGNS LET-ALL. BEWARE  
 THE GALLOWES THAT PROUD HAMAN BUILT,  
 AND DID FOR MORDECAI PREPARE.  
 IS MADE TO PUNISH HIS OWN GUILT.



## HAMAN IS HANGED.

“They hanged Haman on the gallows that he had prepared for Mordecai.”—ESTHER, chapter vii., verse 10.

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BEFORE CHRIST, 510 YEARS.

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THE wisdom of God proportions men's punishments to their offences. One of the officers of Ahasuerus made known to him that there already existed a gallows that had been prepared by Haman for Mordecai. The king upon hearing this ordered Haman to be hanged thereon, nor was his wrath pacified until this sentence had been carried into effect.

Mordecai was now advanced, and appointed Haman's successor; and the letters devised by the latter for the destruction of the Jews were reversed upon the intercession of Esther.

Ahasuerus, by a public declaration, made known the esteem in which he now held the Jews, who had been represented to him as a rebellious and factious people, and peace returned to the state by the death of the man who had caused so much trouble.

## HAMAN IS HANGED.

How very little security is there for the proud in the interest they think they possess. The enemies of the righteous have often digged a pit to entrap others, and fallen into it themselves. Thus was it with Haman, who was hanged on his own gallows; thus has it been with many; and thus will it often be again and again. The Lord is known by his judgments, so just, and so different from those of man.

No one pities Haman in his distress and disgrace; nay, we are rather inclined to rejoice in the righteousness of heaven which was evident in the destruction brought upon him by his own arts and wickedness. Let the workers of iniquity tremble; let them turn from their evil ways; and let them seek pardon for their sins of Jesus Christ, ere it be too late, and they be caught in their own toils.

It is evident from this history that God holds in his hands the hearts of all men. A lesson of instruction to those in power may also be derived from it, namely not to delegate too much to others, but to bear themselves the burdens and responsibilities of their offices.



THE VISION OF ELIPHAZ

SHALL HE WHOSE HOUSE IS BUILT ON DUST,  
AND WHO FOR SIN IS DOOMED TO DIE,  
SHALL SUCH A ONE BE FOUND MORE JUST  
THAN GOD, WHO PELONS ABOVE THE SKY?



## THE VISION OF ELIPHAZ.

“Then a spirit passed before my face; the hair of my flesh stood up.”—JOB, chapter iv., verse 15.

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BEFORE CHRIST, 1520 YEARS.

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JOB, who has become so famous by his patience, had during his life practised great virtue and possessed great riches, showing that the one is not incompatible with the other. He was just, simple in his habits, and feared God; and, recollecting that he was a parent, failed not to instruct his children in holy worship, and often offered sacrifices to the Lord for the secret faults they might commit.

Satan could not behold Job's piety without desiring to tempt him. He dared to calumniate him, even to God himself, and finding nothing to condemn in his life, asserted that he served his Divine Master but for the temporal blessings he had received. The Lord to confound this calumniator, gave him leave to tempt Job, and he used his power with such malignity, that at the same time he caused him to be robbed of his cattle, his

### THE VISION OF ELIPHAZ.

sheep to be destroyed, and to crown the unhappy man's misfortunes, his children to be killed in the ruins of a house which fell upon them.

All this misery failed to induce Job to sin; on the contrary, he blessed God who had both given and taken away. Satan, thus failing in his attempts, appeared again before God, and obtained further leave to tempt his servant. Job was this time smitten with sore boils, and at length his suffering was such as to make him curse the hour of his birth. He was weary of life because of his anguish.

It was at this period of his misery that he was reproved by Eliphaz the Temanite for his want of religion. He taught him that God's judgments were not for the righteous, but for the wicked. Eliphaz also related to him his fearful vision, in which a spirit passed before his face, and he heard a voice asking him if mortal man should be more just than God, or more pure than his maker?—Let us weigh this well when we are disposed to repine at the dispensations of Providence, and think how impossible it is for the creature to judge of the acts of the Creator.





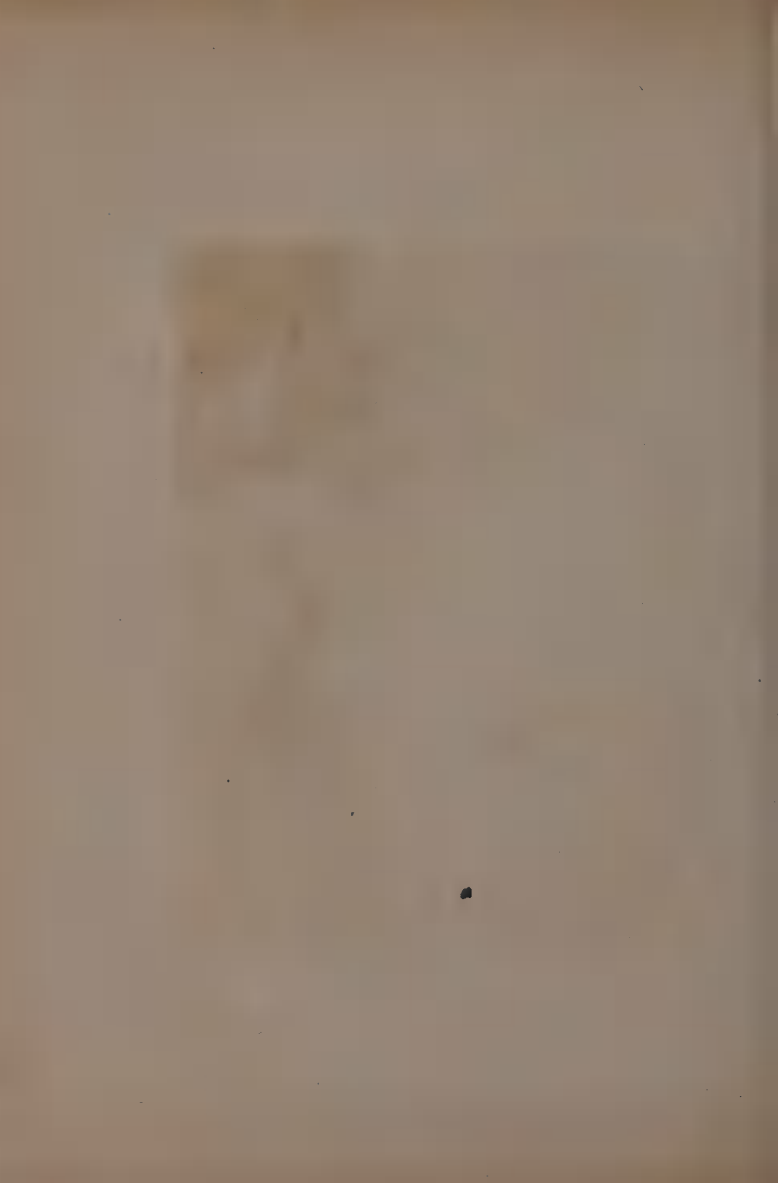
GOD ANSWERS JOB FROM THE WHIRLWIND.

IF GOD WE HUMBLY SUPPLICATE,

HE TO OUR PRAYERS WILL EER ARE EAR.

AND LOCK DOWN FROM HIS MIGHTY STAFF.

TO LASH OUR WOES, AND CALM OUR FEAR.



## GOD ANSWERS JOB FROM THE WHIRLWIND.

“Then answered the Lord unto Job out of the whirlwind.” .  
Job, chapter xi., verse 6.

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BEFORE CHRIST, 1520 YEARS.

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AFTER his many sufferings and tribulations, Job, humbling himself to God, was responded to by him. The Lord told Job how impossible it was to contend with his decrees, and the latter declared his inability to answer him, and that he would proceed no further.

“Then answered the Lord unto Job out of the whirlwind,” and reasoned with him to show his righteousness, power, and wisdom. He showed him that he, and he alone had power to abase the proud, wisdom for the performance of it, and that it was not for mortals to quarrel with his ways, or attempt to instruct him in the government of the world. We cannot save ourselves by our own recommendation to God’s grace, much less can we avoid his justice, and therefore must throw ourselves on his mercy. A true believer must be convinced of his sin, hum-

## GOD ANSWERS JOB FROM THE WHIRLWIND.

bled, and ever watchful to prevent the recurrence of it. We have always something in our conduct to amend, and the more we improve in godliness the more does this truth become evident to us.

The Lord, further to exemplify his power to Job, speaks of two of the animal creation, that are far before man in size and strength. The Behemoth which is thought by some to signify the elephant, and by some the mammoth; and the *leviathan*, or crocodile, or perhaps whale. The former of these animals is noticed as an argument for humility before the great Being who created it, and from whom it derived its strength. The leviathan is described to convince Job still further of the weakness of man, and of the almighty power of the Lord. If it were so impossible to contend with these creatures, how much more impossible was it to contend with God who made them?

We can never be too well convinced of our own insignificance, as compared with the greatness of the Creator. The distance between him and mankind is indeed great, but, blessed be his name, he has provided a means by which we may communicate with him in spirit, namely, his only Son.



JOB RESTORED TO PROSPERITY.

*JOB CH. XLV. V. 12*

SEE JOB'S PROSPERITY RESTORED.

HE IS RELIEVED FROM HIS DISTRESS.

THE GOD THE RIGHTEOUS MAN ADORED

HIS FAITHFUL SERVANT DEIGNS TO BLESS.



## JOB RESTORED TO PROSPERITY.

"The Lord blessed the latter end of Job more than his beginning : for he had fourteen thousand sheep, and six thousand camels, and a thousand yoke of oxen, and a thousand she asses. He had also seven sons and three daughters."—JOB, chapter xlii., verses 12, 13.

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BEFORE CHRIST, 1520 YEARS.

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GREAT as had been Job's former wealth, it was now, after his afflictions, and patience under them, very much greater. "The Lord blessed the latter end of Job more than his beginning."

God's servant had suffered persecution and was now rewarded. He had been convinced, humbled, led to repentance, owned, comforted, and honoured. The devil had failed to prove him a hypocrite. Job had been condemned by his friends, who thought that the afflictions he suffered were an evidence of God's wrath, and not a holy chastening. He was indeed "a good and faithful servant," and prayed for those who had grieved and reproached him. They were doubtless good men, but were in error, and the Lord convinced them of it, caused them to make an atonement, and again mercifully received them into his favour.

## JOB RESTORED TO PROSPERITY.

The Scripture tells us that the brothers and sisters of Job, and all they that had been of his acquaintance, now came and comforted him; and that "every man gave him a piece of money, and every one an earring of gold." He was thus happily surrounded by his relations and friends.

In the beginning of the history of Job we had for example his patience under trouble; and now, as an encouragement to follow that example, we are told of the termination of his grief, and his increased prosperity. He was now blessed with large flocks and herds, and with children; moreover, "in all the land were no women found so fair" as his daughters. His possessions were doubled; and he lived to see his family increase, even to the fourth generation.

However much we may seem to lose in the service of the Lord, we must eventually be gainers thereby. Let us be gifted with health and worldly goods, or otherwise, if we humbly submit ourselves to the Divine will, our end will be happy. God alone can make us rich; both in spiritual grace, and temporal wealth; can alone cause our endeavours to succeed and our hopes to be fulfilled.





# THE TRIUMPH OF DAVID

PS. *XVIII.* v. 14

"THE LORD SENT TO ME FROM ABOVE;  
HE LOOKED DOWN FROM HIS MIGHTY STAIR,  
AND BY HIS HOLY POWER, AND LOVE,  
DID SHIELD ME FROM MY PROUD FOES' HATE."



## THE TRIUMPH OF DAVID.

“He delivered me from my strong enemy, and from them which hated me : for they were too strong for me.”—PSALM xviii., verse 17.

THE poetry and beauty of the Book of Psalms touch the mind most sensibly. These divine inspirations are celebrated both for the elegance of their language, and the truths they make manifest. They are called the Psalms of David because it was by him that most of them were written ; though some of them were composed by several other authors.

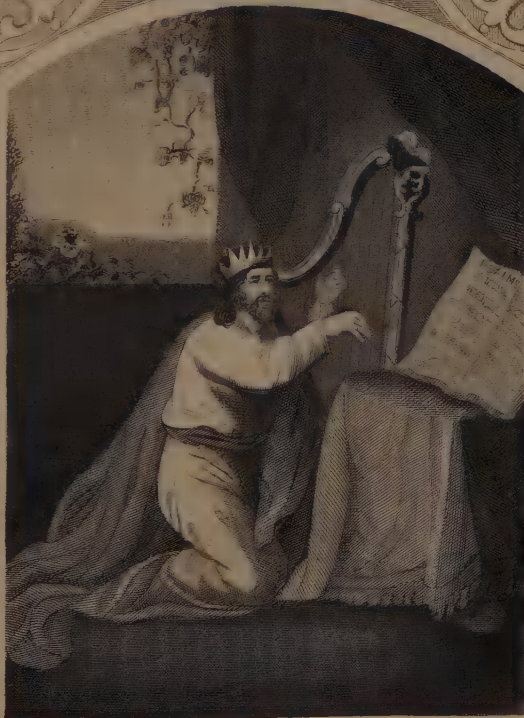
In the psalm from which our text is taken, David praises God for his many and wonderful blessings. He commences with a solemn acknowledgment of the Deity as his all-powerful protector, and sole refuge in danger, when he needed to be saved from his enemies. He then describes his distresses and marvellous deliverance from them by God, who was pleased to answer his prayer. The terrors and dreadful effects of the divine vengeance are here described in the most powerful language.

David, after mentioning his own integrity

## THE TRIUMPH OF DAVID.

in his adherence to God, and strict observance of his law, declares that the conduct of the Lord in rewarding him was in accordance with his providence, and that the virtuous may expect to meet with continual marks of his favour. He next proceeds to ascribe all his military power, strength, and prudence; his successes, victories, increased dominion, and the conquest of his enemies, to the goodness of the Lord. "He delivered me," says David, "from my strong enemy, and from them which hated me: for they were too strong for me. They prevented me in the day of my calamity: but the Lord was my stay. He brought me forth also into a large place, he delivered me, because he delighted in me." The psalmist concludes with a solemn thanksgiving for God's mercy, and for the settlement on his family of the kingdom of Israel for ever.

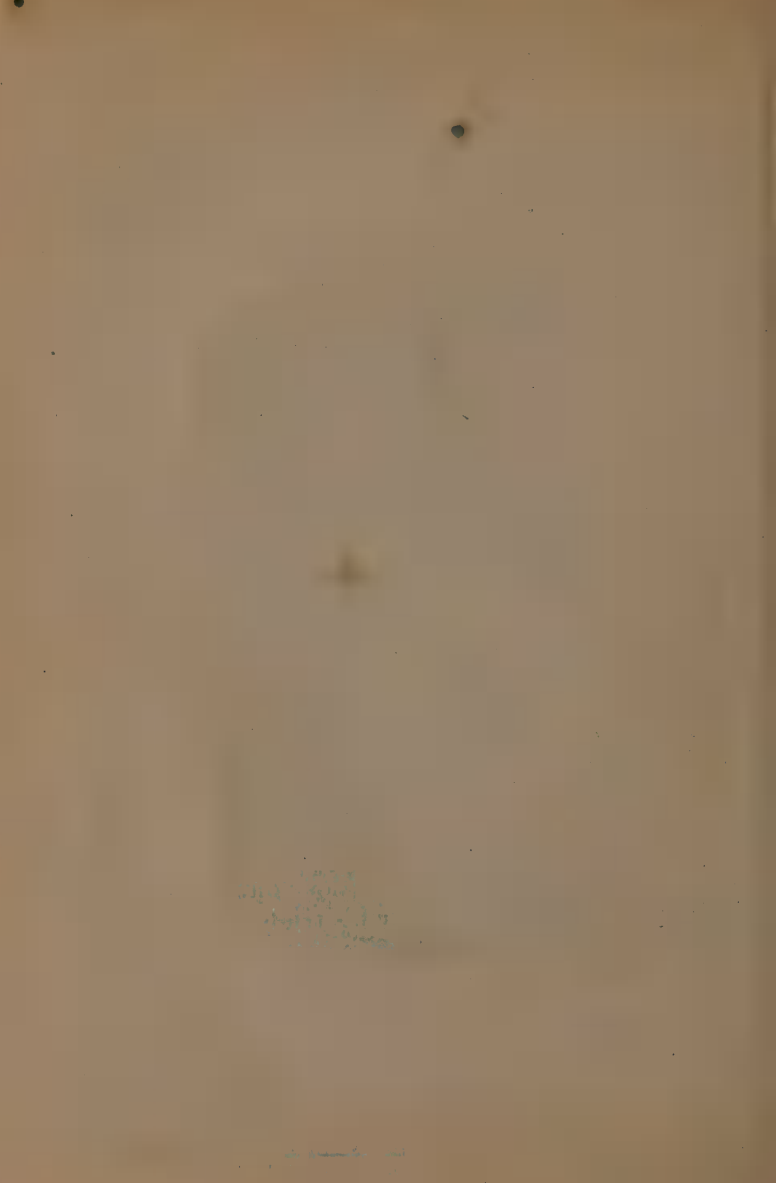
Throughout the whole Scripture we meet with accounts of the good effect of prayer, and the necessity for the observance of this duty cannot be too often dwelt upon.



DAVID PRAISES GOD.

PS. XIII. V. 5.

"YE SAINTS OF GOD, HIS PRAISES SING  
WHOSE ANGER QUICK BOTH PASS AWAY,  
ALTHOUGH THE NIGHT MAY WEEPING BRING,  
JOY WILL RETURN WITH COMING DAY."



## DAVID PRAISES GOD.

"His anger endureth but a moment; in his favour is life: weeping may endure for a night, but joy cometh in the morning."—PSALM xxx., verse 5.

THE thirtieth psalm was probably composed by David at the dedication of the house which was built in the threshing-floor of Araunah, after the plague that had committed such ravages in his kingdom was stayed. In it he praises God for his deliverance and exhorts others to do the same. He justly attributes his salvation to heaven, for, says he, addressing the Lord, "thou hast lifted me up, and hast not made my foes to rejoice over me. I cried unto thee, and thou hast healed me. Thou hast kept me alive."

He then proceeds to encourage men to serve God, telling them that the divine anger is but of short duration, and that though we may grieve to-day, we may rejoice to-morrow. He next speaks of his confidence in prosperity; and how, by his trials, he was brought to a humble and proper state of mind; shows his earnest appeals for mercy, the acceptance of his prayer, and the joy with which he glorifies his Maker and Pro-

DAVID PRAISES GOD.

tector by thanksgiving. "O Lord my God, I will give thanks unto thee for ever."

One of the finest feelings of the human mind is gratitude. The great things that have been done for us by the providence and grace of God, should impel us to do the utmost in our power to serve him; and though at the best we are but unprofitable servants, we must not be prevented by this from trying our utmost to advance religion and virtue. At any rate we can praise the Lord, and make known his goodness, mercy, and loving-kindness to man; for by so doing we may often win over to his worship many who are now forgetful of his ways. Surely where so much is done for us, we cannot refuse so little in return as the devotion of some of our time to his service from whom all our happiness proceeds. What would be thought of a person who slighted a friend from whom he had received great benefits? He would be justly condemned as a vile and ungrateful wretch; and yet we are continually slighting God, from whom we obtain all our spiritual and temporal blessings.







DAVID SUPPLICATES DIVINE ASSISTANCE.

PS. XLIV. V. 3.

"PLEAD THOU MY CAUSE; DRAW OUT THE SPEAR,  
AGAINST MY FOES TO STOP THE WAY  
AND, TO RELIEVE MY SOUL FROM FEAR,  
'I AM THY GREAT SALVATION' SAY."

## DAVID SUPPLICATES DIVINE ASSISTANCE.

“Draw out also the spear, and stop the way against them that persecute me: say unto my soul, I am thy salvation.”—  
PSALM XXXV., verse 3.

DAVID, as we have seen, like the rest of mankind, was not exempt from suffering. He suffered from the enmity of Saul, which the latter showed in his persecutions of him. In the thirty-fifth psalm he beseeches God to disperse the army of his enemy, and take vengeance on his foes, particularly the false witnesses who had appeared against him.

David well knew that he could only obtain help of the Lord; he therefore prays him to plead his cause with them that strive against him. He prayed for the inward comfort of the Spirit to support him during his outward troubles; and if we have this heavenly blessing what more can we desire? So long as we have God for a friend it matters but little who, or how numerous are our enemies.

The importance of faith in the almighty Disposer of events is fully proved, in both the Old and New Testaments. Without faith the mind of man becomes weighed

#### DAVID SUPPLICATES DIVINE ASSISTANCE.

down with every seeming misfortune that may happen to him, but the true believer only sees in the chastening hand of Providence a means to attain some good end. He therefore cheerfully submits himself to the Divine will, in the certainty that God will order all things for the best, and, when it seemeth fit to His wisdom, restore him to the prosperity that now appears to have passed away.

But in order to obtain this heavenly assistance and comfort, we must, like David, seek to serve and glorify the Lord with all our strength. We have even a still greater inducement to do so than he had; for if he purposed such a service for a temporal salvation, how much more should we offer it for an eternal one? Can we ever do enough in return for this inestimable boon, conferred on us all through Jesus Christ? No: all we can do will not express the gratitude we ought to feel for it. Notwithstanding this, our humblest endeavours to do well will be accepted at the throne of grace; where He who died that mankind might be saved is seated to make intercession for his people.



# THE RIGHTEOUS AND THE WICKED.

PS. XLIV. v. 7, 8.

THE WICKED HAVE DRAWN OUT THE SWORD

THE POOR AND NEEDY TO CAST DOWN.

BUT, BY THE LORD'S MOST HOLY WORD,

THEY SOON WITH SHAME SHALL BE OVERTHROWN.



## THE RIGHTEOUS AND THE WICKED.

"The wicked have drawn out the sword, and have bent their bow, to cast down the poor and needy, and to slay such as be of upright conversation."—PSALM xxxvii., verse 14.

IN the thirty-seventh psalm David persuades to confidence in God, by representing the different states of the godly and the wicked. He tells us not to be troubled because of evil-doers, who shall soon be cut down like the grass; but to trust in the Lord, and do good; to cease from anger, and forsake wrath; for the meek shall inherit the earth, and shall delight themselves in the abundance of peace.

"The wicked have drawn out the sword, and have bent their bow;" but "their sword shall enter into their own heart, and their bows shall be broken." What an encouragement is this to us to rely upon the Divine power. God will cause all to work for our good; therefore let us not be troubled at the persecutions of the world.

In the sixteenth verse the psalmist most truly says, that "a little that a righteous man hath is better than the riches of many

## THE RIGHTEOUS AND THE WICKED.

wicked." That which is bestowed upon the well-doer is indeed in every way more conducive to comfort and profit than the ill-gotten and misapplied wealth of the sinful. It is the result of God's favour, who so bountifully supplies those who serve him faithfully. It is that which is far better than much riches, for it is peace of mind, not to be obtained from the world.

In order to enjoy these comforts, we must serve the Lord in justice and in truth, and render unto all men their due. We must pay our just debts, and be merciful and charitable to our neighbours. The advantages of such conduct are many; and we are told by David that he had never seen the righteous forsaken, nor his children begging bread. Though the worshippers of God may for a time be afflicted, yet they will not be abandoned by him. Though they may suffer persecution, their end will be peace. "The salvation of the righteous is of the Lord: he is their strength in the time of trouble. And the Lord shall help them, and deliver them: he shall deliver them from the wicked, and save them, because they trust in him."





THE LAMENT OF THE DAUGHTERS OF JERUSALEM.

PS. CXXXV. 1-4

CAN ISRAEL'S DAUGHTERS NOW BE GAY  
WITH HARP UPON THE WILLOW HING;  
'T WAS TUNED TO SORROW'S MOURNFUL LAY,  
AND BY PROUD BABYLON UNSTRUNG.



## THE LAMENT OF THE DAUGHTERS OF JERUSALEM.

“By the rivers of Babylon, there we sat down, yea, we wept, when we remembered Zion. We hanged our harps upon the willows in the midst thereof.”—PSALM cxxxvii., verses 1, 2.

THE psalm from which our text is taken was in all probability composed by one of the Jews who were in captivity, in Babylon. In it they lament their sorrowful condition, driven from the land of their birth, and persecuted with the cruelties and oppressions of their enslavers.

The enemies of the Jews had carried them into captivity. They increased their misery by insult, and demanded of them a song. This was indeed a cruel and profane mockery of their woe, for the song required was one of the songs of Zion.

The Israelites could not comply with the request of these scoffers. “How,” said they “shall we sing the Lord’s song in a strange land?” They did not excuse themselves because of their great sorrow, but because they would not sing the Lord’s song to idolaters.

These poor captives loved Jerusalem, and loved to think of it; and were determined

## LAMENT OF THE DAUGHTERS OF JERUSALEM.

to keep up this affection in their hearts. In their sufferings they recollected with godly sorrow the mercies they had forfeited, and the sins by which they had been lost. Worldly advantages can never compensate for the absence of God's worship. How many of us are at this moment held captive, not like the daughters of Israel, by an idolatrous enemy from whom there was no escape, but by the pomps and vanities of the world, from which we have the power to free ourselves. Ye who are thus enslaved, consider the danger towards which you are hurrying; if you do not at present quite forget God, a continuance in your self-imposed bondage will go far to make you do so. Therefore, return at once to the service of a righteous Lord, ever ready to forgive his erring children, and you will then be released from your temporal thralldom, and with the psalmist exclaim, "I will worship toward thy holy temple, and praise thy name for thy loving-kindness and for thy truth: for thou hast magnified thy word above all thy name. In the day when I cried thou answeredst me, and strengthenedst me in my soul."



THE UNFEELING CREDITOR.

FROM AN ILLUSTRATION BY J. H. B.

FROM HIM WHO NOTHING HAS TO PAY,  
AND FROM WHOSE HEART ALL HOPE HAS FLED,  
WHY SHOULDST THOU HASTILY TAKE AWAY  
ALL THAT IS LEFT HIM, EEN HIS BED?



## THE UNFEELING CREDITOR.

“If thou hast nothing to pay, why should he take away thy bed from under thee?”—PROVERBS, chapter xxii., verse 27.

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BEFORE CHRIST, 1000 YEARS.

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SOLOMON'S proverbs consist of wise and moral sayings, generally plain and concise, and instruct in wisdom, in the worship of God, in our duty to our neighbour, and in our general conduct through life.

In the passage selected for our text, the duty of forbearance is insisted on. Solomon says in the verse immediately preceding, “Be not thou one of them that strike hands, or of them that are sureties for debts;” that is, do not rashly bind thyself for another. By so doing we may not only injure ourselves, but our families, by our folly. Of course this does not forbid a proper concern for the interests of others, nor an endeavour to assist them in every reasonable manner.

At the same time that a prudent care is recommended, hardness in our dealings with our fellow-men is strictly to be guarded against.—“If thou hast nothing to pay, why

### THE UNFEELING CREDITOR.

should he take away thy bed from under thee?"—The divine attribute of mercy must always be kept in view;—"Blessed are the merciful: for they shall obtain mercy." Indeed we cannot reasonably expect a remission of our own sins, if we deal not leniently with those of our neighbours. Why should we extort the last penny, or take away his bed from the poor creature who is already suffering the pangs of hopeless destitution? Apart from considerations of charity, we have no right to do so; for if the Lord dealt with us according to our deserts, we should possess but few of the comforts we continually enjoy. Therefore let us not be like the debtor in the parable, who, having just been forgiven a large debt, and meeting with a person who owed him but a trifle, endeavoured to make him repay it by violent means, lest we meet with a similar punishment.

We are told by our Saviour that as we deal with others, so shall we be dealt by. Consequently vain must be their expectation of forgiveness for sin, who will not forgive the trespasses of their brethren. They ought also to bear in mind, that they owe a far greater debt to God, than man can by any possibility owe them.







VIOLENCE SHALL BE PUNISHED.

FROM GEN. XXXII. 7.

HE THAT FOUL VIOLENCE HATH DONE,  
SHALL SURELY SUFFER IN HIS DAY;  
AND WHEN HE TO THE PIT WOULD RUN,  
LET NONE ATTEMPT THIS MAN TO STAY.

## VIOLENCE SHALL BE PUNISHED.

"A man that doeth violence to the blood of any person shall flee to the pit; let no man stay him."—PROVERBS, chapter xxviii., verse 17.

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BEFORE CHRIST, 700 YEARS.

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DREADFUL is the fate of the murderer, or he "that doeth violence to the blood of any person," for he shall not only be haunted with the terrors of a guilty conscience, but "shall flee to the pit," (or grave,) and none shall "stay," or seek to save him from his deserved punishment. Neither shall any pity him.

Awful as is the Divine retribution destined for him who wickedly takes the life of another, we cannot but acknowledge its justice, and its necessity for the welfare and protection of society. The Lord is a mild and merciful judge, and does not without great provocation inflict extreme penalties on his creatures. "Thou shalt not kill" is one of his commandments, and woe be to him who breaks it. He made man in his own image, and breathed into him the breath of life; shall he not then continue to watch over and care for his handiwork? He has promised to do so, and cannot depart from his word,

## VIOLENCE SHALL BE PUNISHED.

therefore let all beware how they maltreat their brethren, for God's vengeance will most surely overtake them. The blood of the innocent will cry unto him from the ground.

How delightful it is for mankind to live together in the bonds of brotherly love, and of charity. For this state they were doubtless created, and would have continued in it, had they but remained in their original purity and freedom from sin. But the continuance of such a happy condition was prevented by the evil designs of Satan, by whom mankind were led from the paths of duty, and tempted to sin. Although an existence so delightful as that first given us is no longer universally attainable on earth, we must still do all in our power to come as near to it as possible. Let all who profess themselves Christians consider the sublime doctrines of peace and good will to men that were taught them by their Redeemer; and especially remember to do unto others as they themselves would be done by, for in this maxim is contained the spirit of all the law and the prophets. The more we practise the duties of charity and mercy to those about us, the nearer we approach the excellence for which we were originally designed.



33  
GIVE FROM YOUR ABUNDANCE.

EGEAL CH. II. V. 11.  
THROUGH LIFE LET CHARITY PREVAIL,  
AND FREELY GIVE TO ALL IN NEED;  
FOR HEAVENLY JUSTICE WILL NOT FAIL  
TO RECOMPENSE A VIRTUOUS DEED.



## GIVE FROM YOUR ABUNDANCE.

“Cast thy bread upon the waters: for thou shalt find it after many days. Give a portion to seven, and also to eight; for thou knowest not what evil shall be upon the earth.”—ECCLESIASTES, chapter xi., verses 1, 2.

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BEFORE CHRIST, 977 YEARS.

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PROVIDENCE has been liberal in its gifts to mankind; and mankind should also be liberal to one another. Though in our acts of charity, our kindness may seem to be thrown away and lost, in reality it is not so, for, we shall “find it after many days;” that is, its good effects will return to us, and we shall in no wise lose our reward.

The young ought especially to observe this duty, because, in the first place, it is God’s command; and, secondly, because of the inward satisfaction they will derive in after life from the reflection of having benefited their fellow-creatures. It is in the power of all to do something for the alleviation of their brethren’s burdens; but from those to whom much is given much will be required. We are but the stewards of God’s gifts to man, and will have to render an ac-

## GIVE FROM YOUR ABUNDANCE.

count of our disposal of them. We hold nothing as of right: all that we possess is bestowed upon us at the will of heaven, and for purposes of general good. They who are blessed in a great degree with worldly riches have the most need to be generous in the distribution of them; never ceasing from, or tiring in the good work; for they know not how soon they may themselves need assistance.

We are born to trouble, and cannot expect to pass through life without meeting it in some shape or other. How consoling then will it be in the day of affliction to think of our endeavours to do good; to think of the blessings of the widow and fatherless whom we have succoured; and to receive the sympathy and help of the objects of our benevolence. This will indeed be the finding of the bread we have cast upon the waters, which in our ignorance we might have considered lost, and a foretaste on earth of the recompense that in heaven awaits those who give from their abundance, and withhold not their help from the poor in the time of need.





# SOLOMON'S CHARGE.

SONG CH. II. V. 1.

WHEN CHRIST UNTO MY SOUL IS NIGH,

O WORLD BE SILENT: DO NOT WAKE

MY LOVE FROM HIS REFUGE, NOR TRY

MY HOLY HEART OF MIND TO PERDU.



## SOLOMON'S CHARGE.

"I charge you, O ye daughters of Jerusalem, by the roes, and by the hinds of the field, that ye stir not up, nor awake my love, till he please."—SONG OF SOLOMON, chapter ii., verse 7.

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BEFORE CHRIST, 1014 YEARS.

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THE Song of Solomon is a Divine allegory expressing the love between Christ and his church by the figure of that which exists between a bridegroom and his espoused, an emblem frequently used in Scripture to describe the nearest and firmest relation.

When Christ is near the soul, care must be taken that her communion with him be not interrupted. No worldly thought may then be suffered to approach and disturb so delightful a conference; for, in comparison with the love vouchsafed by the Redeemer, the possessions of the earth are valueless. We are too apt to be engrossed by things below when our thoughts should rise to things above, but these wanderings of the mind must be checked, or they will lead us away from the heavenly intercourse so graciously permitted us.

Christ so loved the world that he died for

### SOLOMON'S CHARGE.

its sins; and all that is asked of us in return for this great sacrifice, is that we love him, and keep his commandments. The affection demanded of us ought to be shown by daily seeking him in prayer, pouring out our souls to him, asking forgiveness for our sins, and following his precepts. We shall then be able to hold communion with him, to cast from us all worldly impediments to his service, and have our minds free for holy worship and devotion.

Let us seek to attain this happy state of being, in which we can detach ourselves from surrounding cares and anxieties, and lift up our hearts to heaven, feeling assured that none who truly desire converse with their Saviour, desire it in vain. He is ever ready to listen to our prayers, accept our offerings, and receive us into his fold. He came on earth not to call the righteous, but sinners to repentance, and died upon the cross that all men might be saved, and through him be admitted to eternal bliss. Let us also, to cheer us in our righteous endeavours, recollect that "joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance."



### ISAIAH'S VISION

IS. XLVI. V. 1.

O GOD OF HEAVEN PURGE MY MIND  
FROM EACH IMPURE AND SINFUL STAIN,  
THAT THOU THY SERVANT HERE MAY SEND  
DISPOSED THY BLESSED LOVE TO PAIN.



## ISAIAH'S VISION.

“Then flew one of the seraphims unto me, having a live coal in his hand, which he had taken with the tongs from off the altar: and he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged.”—ISAIAH, chapter vi., verses 6, 7.

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BEFORE CHRIST, 758 YEARS.

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THE prophecies of Isaiah are among the most important in the Old Testament. The noble birth of this prophet, his great piety, his divine and inimitable eloquence, and his penetration into the future, have marked him as a most extraordinary man. He speaks so clearly of Jesus Christ and his church, that he has justly been termed the Evangelical Prophet, and appears more like an historian, who relates events that have already happened, than a man who predicts what is not to be accomplished until many ages have elapsed.

Of his many visions, the following is one of the most remarkable. God appeared unto him in his majesty, and Isaiah saw “the Lord sitting upon a throne, high and lifted up,” surrounded by seraphims, who cried, “Holy, holy, holy, is the Lord of

## ISAIAH'S VISION.

hosts: the whole earth is full of his glory." The prophet was humiliated at this view of God's glory, and said that his lips were too impure to announce to mankind the greatness of the Divinity. Upon this one of the seraphims flew to him, touched his mouth with a live coal which he had taken from off the altar, and told him that his iniquity was taken away and his sin purged. After this assurance, Isaiah no longer hesitated, and hearing the voice of the Lord, saying, "Whom shall I send," replied, "Here am I; send me." The Almighty now made known to him the mission he was to fulfil.

Isaiah's humility and sense of his own unworthiness are proofs of his wish to serve the Lord well in the office to which he was called. Before we can become the efficient means of declaring God's will to others, we must be impressed with this feeling, and earnestly desire that our own iniquity may be taken away, and our sin purged. Those who are oppressed with the burden of their sin, and pray for its removal, shall have their prayer granted if they sincerely repent, and put their trust in Christ. He, like the live coal that touched the lips of the prophet, will remove the stain of our transgressions.





# THE PEACEABLE KINGDOM.

ISA. LXV. 1.

WHEN CHRIST'S REDEMPTION SHALL OWN,

ALL NATIONS OF THE EARTH SHALL OWN,

WITH THE MEek LAMB THE WOLF WILL FEED,

AND LEOPARD WITH THE KID LIE DOWN.



## THE PEACEABLE KINGDOM.

“The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them.”—ISAIAH, chapter xi., verse 6.

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BEFORE CHRIST, 713 YEARS.

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THE Christian religion is essentially a religion of peace, and when it shall be spread over the entire earth, in its truthfulness and purity, war and strife will be unknown. A beautiful allusion is made to this happy state of being by Isaiah in the text before us. He first speaks of the advent of the Messiah, calling him a Rod, and a Branch, which are to come forth from the stem of Jesse; and next describes his attributes, and the blessed effects of his ministry.

The more we follow the sublime teaching of the Son of God the nearer shall we approach to the peace and virtue that are one day to govern the world. Those who walk in the ways pointed out by the Gospel have their nature changed; and many who have previously oppressed and trampled on the meek and lowly, now afford them help, and

## THE PEACEABLE KINGDOM.

treat them kindly. In the latter days this will be more fully shown. Then shall the greatness of Christ's spiritual reign be every where manifest; trouble shall be changed into joy, and weeping into gladness: death shall lose its sting, and be no longer a terror.

When the prophecy under consideration shall be fulfilled, the various dissensions that now agitate a great part of mankind will cease: the different peoples of the earth will unite as one great family, and fraud and violence will be unknown. No man will then fear the mischief his neighbour may do him, or bar his door against the midnight robber; secure in the possession of all that is needful, he will enjoy a freedom from anxious care, and his chief occupation will be the service of his Lord and Saviour, whose yoke is easy and whose burden is light.

This glorious time has not yet arrived, but in the mean time let us do all in our power to promote this kingdom of peace and testify of the love of our Redeemer. His love, that will be extended alike to the Jew and the Gentile, and make of them one flock under one shepherd, is abundantly sufficient for all, and shall then be universally felt and acknowledged.



HEZEKIAH AND THE SUN-DIAL.

IS CH XXXVIII V. 8.

GOD ONLY CAN INCREASE OUR DAYS,  
AND SUFFER MAN BELOW TO LIVE :  
THEN LET US EVER SING HIS PRAISE  
WHO HEALTH TO OUR SICK SOULS CAN GIVE.



## HEZEKIAH AND THE SUN-DIAL.

“Behold, I will bring again the shadow of the degrees, which is gone down in the sun-dial of Ahaz, ten degrees backward. So the sun returned ten degrees, by which degrees it was gone down.”—ISAIAH, chapter xxxviii., verse 8.

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BEFORE CHRIST, 713 YEARS.

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ONE of the most remarkable events in the time of Isaiah was the miraculous going back of the sun, for the space of ten degrees, as a sign to king Hezekiah that his days should be prolonged.

The king had fallen sick,—“sick unto death,” and God sent the prophet to him with a message bidding him set his house in order, that is, arrange his worldly affairs, for the time of his death was near. When Hezekiah heard these words of warning he “turned his face toward the wall, and prayed unto the Lord,” saying, “Remember now, O Lord, I beseech thee, how I have walked before thee in truth and with a perfect heart, and have done that which is good in thy sight. And Hezekiah wept sore.”

His prayer and tears were not disregarded by the Almighty, who was graciously pleased

## HEZEKIAH AND THE SUN-DIAL.

to consider the good deeds of his servant, and to lengthen his life. Isaiah was again God's messenger, and imparted to Hezekiah the joyful intelligence, that the Lord, the God of David his father, had heard his prayer and seen his tears, and would add unto his days fifteen years, and also deliver him and his city out of the hand of the king of Assyria. As a sign that this promise would be performed, the sun was to go backward ten degrees. This took place; and when Hezekiah's sickness was passed away he wrote a song of thanksgiving to God for his recovery.

We should, like the king of Judah, remember the mercies we receive during the time of our suffering and sorrow; and ever be ready to offer up praises and gratitude for our deliverance from tribulation. The good desire to continue on earth only that they may serve and glorify their Maker, and not for the sake of the fleeting pleasures bestowed by the world. In this present life we are but preparing for a future existence; we are but travellers towards a final home. Whether this home will be one of happiness, or one of misery, depends upon our conduct during the journey.







JEREMIAH'S VISION.

Jer. xiii. 13.

THE LORD SAID TO ME "FROM THE NORTH"  
"UPON THE DWELLERS IN THIS LAND"  
"AN EVIL DAY SHALL SOON BREAK FORTH—"  
A JUDGMENT FROM THE ALMIGHTY HAND

## JEREMIAH'S VISION.

"The word of the Lord came unto me the second time, saying, What seest thou? And I said, I see a seething pot: and the face thereof is toward the north. Then the Lord said unto me, Out of the north an evil shall break forth upon all the inhabitants of the land."—JEREMIAH, chapter i., verses 13, 14.

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BEFORE CHRIST, 629 YEARS.

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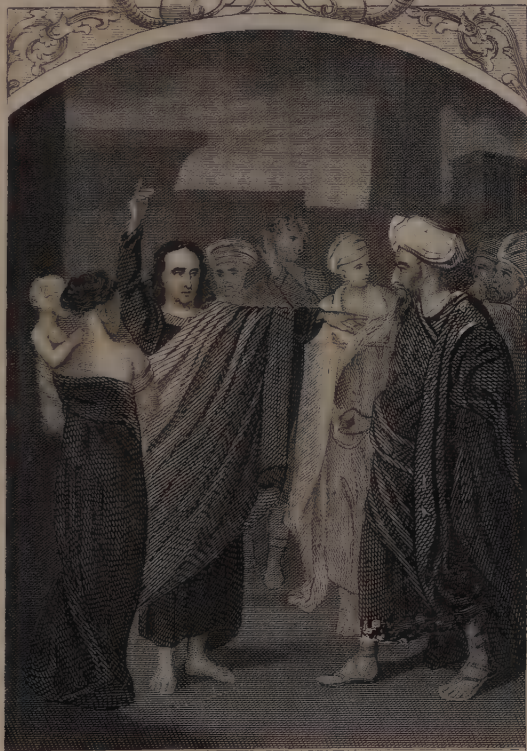
THE prophet Jeremiah was born at Anathoth, a village in the tribe of Benjamin, near Jerusalem. He was very young at the time of his call to the prophetic office, probably about the age of fifteen, and continued faithfully to exercise it for more than forty years. He was destined to be a prophet, not only to the Jews, but to the neighbouring nations.

When "the word of the Lord came unto" him, telling him that previous to his birth he had been sanctified and ordained a prophet, Jeremiah gave an evidence of his humility by saying, "Ah, Lord God! behold, I cannot speak: for I am a child." This modest opinion of himself was becoming, for the young should ever be careful not to venture beyond their powers; but the Almighty told him not to fear, for that he would be with him and deliver him.

## JEREMIAH'S VISION.

Jeremiah had a view given him of the destruction of Judah and Jerusalem for their wickedness by the figures of the rod of an almond tree, and of a seething pot. The speedy approach of judgment was shown by the former, which is more forward in the spring than other trees; and the great commotion into which Judah and Jerusalem were to be plunged was represented by the latter. The face or mouth of the furnace was toward the north, denoting that from that quarter were to come the fire and fuel. By the union of the northern powers an "evil" was to "break forth upon all the inhabitants of the land. For, lo, I will call all the families of the kingdoms of the north, saith the Lord; and they shall come, and they shall set every one his throne at the entering of the gates of Jerusalem, and against all the walls thereof round about, and against all the cities of Judah."

After God had declared his will to Jeremiah, he again comforted him with the assurance of his protection. What harm can come to us whilst we are shielded by Divine power? Though our enemies fight against us, they shall not prevail, for the Lord will deliver us from their malice.



THE LORD'S JUDGMENT ON PASHUR.

ISA. XLV. 1.

WELL MAY THE WICKED SHRINK WITH FEAR  
AT THE DECREES BY HEAVEN SENT  
FROM VICIOUS COURSES THEN FORBEAR  
AND QUICKLY OF YOUR SINS REPENT



## THE LORD'S JUDGMENT ON PASHUR.

"It came to pass on the morrow, that Pashur brought forth Jeremiah out of the stocks. Then said Jeremiah unto him, The Lord hath not called thy name Pashur, but Magor-misabib."—JEREMIAH, chapter xx., verse 3.

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BEFORE CHRIST, 605 YEARS.

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WHEN "Pashur the son of Immer the priest, who was also chief governor in the house of the Lord, heard that Jeremiah prophesied" the desolation of the Jews, he smote him, and put him in the stocks.

Good men have often been persecuted for the Lord's sake, and have suffered much in the cause of religion: but great shall be their reward; and their enemies shall not escape the punishment due to cruelty and oppression. As a warning to mankind God has frequently made the present life the scene of his retributive justice; and the judgment denounced on Pashur was a terrible instance of it.

When Jeremiah was brought out of the stocks he told Pashur of the fearful doom that should befall him. The prophet during his



## THE LORD'S JUDGMENT ON PASHUR.

imprisonment appears to have been silent, doubtless waiting for the commands of God as to his future conduct, who soon made known to him what he should do. Jeremiah now gave Pashur a new name (*Magor-missabib*), signifying *fear on every side*, which not only spoke his distress, but his despair; not only danger, but fear round about. He predicted that the Lord would make Pashur a terror to himself, and to all his friends, who should fall by the sword of their enemies before his eyes: that all Judah should be given into the hand of the king of Babylon, be carried captive, and be slain with the sword. "Moreover," said the Lord, "I will deliver all the strength of this city, and all the labours thereof, and all the precious things thereof, and all the treasures of the kings of Judah will I give into the hand of their enemies, which shall spoil them, and take them, and carry them to Babylon. And thou, Pashur, and all that dwell in thine house shall go into captivity: and thou shalt come to Babylon, and there thou shalt die, and shall be buried there, thou, and all thy friends, to whom thou hast prophesied lies."





THE FALL OF JERUSALEM FORETOLD.

*JER. CII. XIII. V. 4*

O DOOM'D CITY, GOD WILL TAKE  
HIS VENGEANCE ON THEE NOW FOR ALL  
THY HEINOUS CRIMES. 'TIS VAIN TO MAKE  
RESISTANCE 'GAINST THY CERTAIN FALL.



## THE FALL OF JERUSALEM FORETOLD.

“ Thus saith the Lord God of Israel ; Behold, I will turn back the weapons of war that are in your hands, wherewith ye fight against the king of Babylon, and against the Chaldeans, which besiege you without the walls, and I will assemble them into the midst of this city.”—JEREMIAH, chapter xxi., verse 4.

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BEFORE CHRIST, 589 YEARS.

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THE king of Babylon at length invested Jerusalem, and king Zedekiah sent to Jeremiah to inquire of him respecting the event, and also to request his intercession with the enemy ; but the prophet declared the loss of the city to be decreed. Jerusalem was to be taken, in spite of its walls and fortifications, in which its inhabitants so vainly put their trust.

In reply to Zedekiah's message Jeremiah foretold a hard siege and miserable captivity. He also counselled the people to submit to the Chaldeans, telling them that the Lord had set before them “ the way of life, and the way of death ;” for that he who remained in the city should die, but that he who went out and surrendered to the Chaldeans should live. In this behold the goodness

## THE FALL OF JERUSALEM FORETOLD.

and mercy of the Almighty, who never leaves sinners without a means of redemption, and who is continually warning them to flee from the wrath to come. A refuge is still accessible to all who really seek it, namely, the Lord Jesus Christ. He is ever ready to receive and pardon all transgressors who truly turn to him; and though their sins be great and numerous, his mercy and salvation are infinitely greater.

Against the wickedness of the king of Judah and his family, which was the less pardonable because of their relation to David, the Lord's anger was greatly kindled; and they were urged to act justly at once, lest his fury should go out like fire, and consume them. They were exhorted to repent before it should be too late; prosperity was promised them upon their return to righteousness;—destruction threatened if they still continued disobedient.

The same rewards and punishments await mankind at the present day: happiness for the virtuous; misery for the wicked. These consequences are inevitable, and it concerns us all to examine our hearts and lives, and see that they be not at variance with the laws of God.



35

**JEHOIAKIM BURNS THE ROLL.**

*JER. CH. XLVI. v. 23.*

THE JUDGMENTS THAT THE KING DOTHS BURN,  
AND THINK WITH FLAME TO NULLIFY,  
SHALL TO HIS SHAME AND GRIEF RETURN,  
RENEWED BY GOD WHO DWELLS ON HIGH.



## JEHOIAKIM BURNS THE ROLL OF GOD'S JUDGMENTS.

“When Jehudi had read three or four leaves, he cut it with the penknife, and cast it into the fire that was on the hearth, until all the roll was consumed in the fire that was on the hearth.”—JEREMIAH, chapter xxxvi., verse 23.

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BEFORE CHRIST, 605 YEARS.

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IN the fourth year of the reign of Jehoiakim the son of Josiah king of Judah, God commanded Jeremiah to write the prophecies that he had spoken against Israel, Judah, and the nations. “It may be,” saith the Lord, “that the house of Judah will hear all the evil which I purpose to do unto them; that they may return every man from his evil way; that I may forgive their iniquity and their sin.”

Jeremiah, ever ready to obey God's will, called Baruch the son of Neriah, who from the dictation of the prophet wrote “all the words of the Lord upon a roll of a book.” Baruch was then told to read what he had written publicly, in order to warn the people of the Divine wrath if they still persisted in their sin.



JEHOIAKIM BURNS THE ROLL OF GOD'S  
JUDGMENTS.

This was done, and the princes of Israel, receiving intelligence thereof by Michaiah, sent Jehudi to fetch the roll and read it. It was brought by Baruch and read to them; but when they had heard its contents they were afraid, and wished Baruch and Jeremiah to hide themselves from the people. They then put by the roll, and made known all the circumstances to the king, who sent Jehudi to fetch it, and read it. In the place where the king sat, there was a fire burning, and as soon as three or four leaves of the roll had been read "he cut it with the penknife, and cast it into the fire."

Jehoiakim hated the word of God, and wished it destroyed; but foolish and idle were his efforts, for the denunciations contained in it were re-written, and added to, and the evils that were to befall him made more terrible than before. The more lightly sinners treat the will of the Lord, contained in the Scripture, the heavier will be their punishment; and however much the wicked may deride the truths of Revelation, they will none the less be manifest. Of all that has been written in the Bible, there is not a sentence but has been, or shall be fulfilled.







**JEREMIAH RELEASED FROM THE DUNGEON.**

*JER. CH. XXVIII. V. 13.*

TO HELP HIS PEOPLE IN THEIR WOE,  
THE LORD DOTH ALWAYS TAKE DELIGHT  
HIS BOUNDLESS MERCY STILL HE SHOWS,  
TO MAKE THE CAPTIVE'S DUNGEON BRIGHT.

## JEREMIAH RELEASED FROM THE DUNGEON.

"They drew up Jeremiah with cords, and took him up out of the dungeon."—JEREMIAH, chapter xxxviii., verse 13.

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BEFORE CHRIST, 589 YEARS.

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JEREMIAH still continued to foretel the calamities that Jerusalem should suffer; and at the suggestion of the princes, who thought that his words might create fear in the army, king Zedekiah was induced to accede to his committal to prison. He was cast into a dungeon that was in the court of the prison, "in which there was no water, but mire."

But God raised him up a deliverer from his wretched place of confinement in Ebed-melech, an Ethiopian attached to the king's household. This person heard what had been done to the prophet, and supplicated the king in his behalf, who gave orders for Jeremiah's immediate release. Ebed-melech, with thirty men, then went, and with cords drew up the prisoner from his dungeon.

After this had been done Zedekiah sent for Jeremiah, and when they were alone to-

## JEREMIAH RELEASED FROM THE DUNGEON.

gether, the prophet, who seems now to have feared death, after obtaining an oath from the king that his life should be spared, counselled him to save himself from destruction by yielding to the Chaldeans. This advice was not followed, and the woes that had been predicted for Jerusalem, shortly befel her.

The city was at length taken by the king of Babylon; and Zedekiah and his people, seeking safety in flight, were made captives. But in the midst of this ruin the servant of God found a friend, for Nebuchadrezzar, the victorious king, had Jeremiah well treated and taken care of.

Ebed-melech, who had shown so much kindness to the prophet in releasing him from the dungeon, was assured by the Lord of his protection, when the evils to be brought upon Jerusalem should be accomplished. "I will deliver thee in that day, saith the Lord: and thou shalt not be given into the hand of the men of whom thou art afraid."—A kind action always meets its reward. The Ethiopian had put his trust in God, and helped his prophet; and for this he should experience divine favour in the time of trouble.



ISHMAEL KILLS GEDALIAH.

JER. CH. XLV. 2.

WITH MODEST STATION BE CONTENT,  
AND STRIVE TO LEAD A LIFE THAT'S PURE;  
FOR GIFTS THAT ARE BY HEAVEN SENT,  
THE RIGHTEOUS MAN CAN EER SECURE.

## ISHMAEL KILLS GEDALIAH.

to carry away the Jews whom he had captured to the Ammonites, but this intention was frustrated by Johanan, who recovered the captives, and prepared to flee into Egypt. Accordingly, though contrary to the advice of Jeremiah, who in vain tried to dissuade Johanan and the leaders of the people from such a project, all who had been left with Gedaliah by Nebuzar-adan the captain of the guard, including the prophet, were carried into that country. This was another act of foolish disobedience, for Jeremiah had assured them of safety if they remained in Judea, and had predicted their destruction if they went into Egypt.

How true it is that in the midst of life we are in death. Gedaliah thought himself secure, and would not listen to the friendly warning given him by Johanan. Many, thinking they are secure of God's promise, despise the admonitions of those who seek to lead them in the right way to obtain it, and do not discover their error until too late, and when there is no room left them to hope. The history before us serves to show the uncertainty of all human prosperity, and should teach us not to be too much attached to the things of the world.





**GOD'S JUDGMENT AGAINST BABYLON.**

*HER CHARGE*

WHEREFORE, BEHOLD, THE DAYS ARRIVE,  
WHEN BABYLON SHALL BE OVERTHROWN.

HER PEOPLE THEM WILL VAINLY STRIVE;

HER WOUNDED THROUGH THE LAND WILL GROAN.





## GOD'S JUDGMENT AGAINST BABYLON.

“Wherefore, behold, the days come, saith the Lord, that I will do judgment upon her graven images: and through all her land the wounded shall groan.”—JEREMIAH, chapter li., verse 52.

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BEFORE CHRIST, 595 YEARS.

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As God spared not his own people when they sinned, he would not countenance the sins of Babylon, namely, idolatry and persecution. Jeremiah accordingly predicted the entire destruction of the Babylonish empire, and also that the Jews should be restored to their native country.

In the midst of the desolation that was to take place, the Jews should be spared: the mercy promised them should not only accompany, but should arise from it. The lost sheep of the house of Israel should be gathered together, and good pasture be allotted them.

The pride of Babylon was the cause of her downfall; for she had been proud against the chosen of God, and he now threatened to avenge his people. “Call

## GOD'S JUDGMENT AGAINST BABYLON.

together the archers against Babylon : all ye that bend the bow ; camp against it round about ; let none thereof escape : recompense her according to her work ; according to all that she hath done, do unto her : for she hath been proud against the Lord, against the Holy One of Israel. Behold, I am against thee, O thou most proud, saith the Lord God of hosts : for thy day is come, the time that I will visit thee."

In the mercies promised to Israel in its affliction, and in the judgments denounced against Babylon in its prosperity, we may learn the value of serving God, and how much better it is to suffer affliction with his people, than for a season to enjoy the pleasures of sin. The days will surely come when they who have done well shall be rewarded, and evil-doers punished. Then will the wicked mourn for the sins they have committed, and vainly seek the God of their fathers. Then will repentance come too late, and they who have rejected the Lord, will be in turn rejected by him. Judgment shall then be done upon "graven images, and through all the land the wounded shall groan."



FAMINE IN JERUSALEM.

JER. CH. LI. V. 6.

WITHIN THE FATED CITY'S WALL,  
THE PANGS OF FAMINE ALL ASSAIL,  
IN VAIN FOR FOOD HER CHILDREN CALL;  
HUNGER AND MISERY UNYIELD.

1. The first part of the paper is devoted to a general  
discussion of the problem. It is shown that the  
problem is well-posed and that the solution is unique.  
2. In the second part, the problem is solved for the  
case of a constant coefficient. The solution is  
obtained by the method of separation of variables.  
3. In the third part, the problem is solved for the  
case of a variable coefficient. The solution is  
obtained by the method of variation of parameters.  
4. In the fourth part, the problem is solved for the  
case of a non-linear coefficient. The solution is  
obtained by the method of perturbation theory.  
5. In the fifth part, the problem is solved for the  
case of a non-local coefficient. The solution is  
obtained by the method of integral equations.

## FAMINE IN JERUSALEM.

"In the fourth month, in the ninth day of the month, the famine was sore in the city, so that there was no bread for the people of the land."—JEREMIAH, chapter lii., verse 6.

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BEFORE CHRIST, 588 YEARS.

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THE fifty-second, and last chapter of the book of the prophet Jeremiah, from which the text is taken, was added to the preceding ones after his time; probably by Ezra, or by some one who, after the Jews returned from Babylon, revised and collected the sacred writings: in it is to be found a short history of the captivity of the Israelites.

Among the evils to which Jerusalem was subject during the time she was besieged, that of famine is mentioned:—"there was no bread for the people of the land." Dreadful must have been the condition of the inhabitants of the devoted city when this calamity overtook them: vain were the appeals for food made by children to their parents; and terrible were the pangs of hunger which now assailed all. Added to this misery was the reflection that by their disobedience to

## FAMINE IN JERUSALEM.

God all they now suffered had been brought upon them. Without the means of subsistence, they could no longer oppose the enemy, and their defences and fortifications were of no avail. "Then the city was broken up, and all the men of war fled, and went forth out of the city by night."

The wretched state to which the Israelites were reduced was the effect of their sin and perverseness. They had been repeatedly warned by the Lord, through his prophets, of the woes that were to befall them as a punishment for their wickedness; but they had been deaf to all remonstrance, and had persisted in their transgressions.

As the lack of sustenance for the body causes death, so does the lack of spiritual support for the soul lead to its perdition. If we still go on day by day breaking the laws of God, rejecting his mercy, and despising his warnings, we cannot reasonably hope for the sustaining power of his love. The heavenly food so necessary to the health of the immortal part of our nature, will in this case be denied us; and, like the famished Jews, in the day of trouble we shall bitterly feel the want of "the bread of life."



JEREMIAH'S LAMENTATION.

LAM. CH. IV. V. 15, 16.

WOE ON JERUSALEM WAS BROUGHT,  
BECAUSE OF GOD SHE LEFT THE WAY.  
BY HER SAD FALL LIT ALL BE TAUGHT  
NE’ER FROM HIS RIGHTEOUS WORD TO STRAY.





## JEREMIAH'S LAMENTATION.

“The Lord hath trodden under foot all my mighty men in the midst of me: he hath called an assembly against me to crush my young men: the Lord hath trodden the virgin, the daughter of Judah, as in a winepress. For these things I weep; mine eye, mine eye runneth down with water, because the comforter that should relieve my soul is far from me: my children are desolate, because the enemy prevailed.”  
—LAMENTATIONS, chapter i., verses 15, 16.

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BEFORE CHRIST, 588 YEARS.

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IN the Lamentations of Jeremiah, which were not written until after the Chaldeans had taken Jerusalem, the destruction of the temple and the holy city, and the overthrow of the whole state, are mourned by the prophet. In the composition of this book the most affecting images are used. Jeremiah sometimes speaks in his own person, and at others introduces a female in distress, or some of the Israelites, as speakers.

Because of her great sin, Jerusalem was reduced to captivity and slavery. This is not only true of the fallen city, but applies to many who forsake the paths of righteousness, and who first suffer themselves to be captivated by the allurements of Satan, and

## JEREMIAH'S LAMENTATION.

then become his slaves. If the great Adversary be allowed to hold dominion over us, God will suffer other enemies to persecute us also; and in his just anger at our transgressions punish us with similar visitations to those which happened to Jerusalem.

The prophet adduces the affliction of the city as a warning and example to others. "Is it nothing," says he, "to you, all ye that pass by? behold, and see if there be any sorrow like unto my sorrow, which is done unto me, wherewith the Lord hath afflicted me in the day of his fierce anger." There can, indeed, be no sorrow like unto that of a guilty conscience, or any harder to bear; compared with it, the grief arising from outward troubles sinks into insignificance. Relief may at times be obtained from the latter, but the inward monitor is ever present to those who have sinned, accusing them of, and reproaching them for their faults. The over-burdened soul is then ready to exclaim, in the words of the prophet, "the Lord is righteous: for I have rebelled against his commandment: hear, I pray you, all people, and behold my sorrow."



### EZEKIEL'S VISION.

*EZEK. CH. I. V. 1-6.*

IN VISIONS, TO A CHOSEN FEW,

GOD HAS BEEN PLEASED TO SHOW HIS WILL,

AND TO DISCLOSE TO HUMAN VIEW

THE LAWS HIS PEOPLE MUST FULFIL.



## EZEKIEL'S VISION.

“Out of the midst thereof came the likeness of four living creatures. And this was their appearance; they had the likeness of a man. And every one had four faces, and every one had four wings.”—EZEKIEL, chapter i., verses 5, 6.

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BEFORE CHRIST, 595 YEARS.

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THE prophet Ezekiel prophesied for about twenty years. He, like Jeremiah, during whose time he lived, belonged to the priesthood, and was among the first captives that were carried to Babylon with Jehoiakim king of Judah. His ministry commenced in the thirtieth year of his age, and the chief object of his prophecies seems to have been to comfort his countrymen during their captivity.

He had several visions; his first, that of the four cherubims, especially deserves notice. In it he beheld “a whirlwind out of the north, a great cloud, and a fire infolding itself, and a brightness was about it. Out of the midst” of this fire “came four living creatures,” who had the likeness of a man, a lion, an ox, and an eagle. Under these figures appear to be represented the angels, or messengers of God: for, first, they came out

## EZEKIEL'S VISION.

of the midst of the fire, showing that they derive their being and power from the Lord; secondly, they have the understanding of a man, and much more; thirdly, their strength and boldness are shown by the lion, a creature which is said to be the king of the forest; fourthly, their diligence, patience, and unwearied discharge of their work is denoted by the figure of an ox, an animal that excels in all these qualities; and lastly, their quickness, piercing sight, and power of soaring high are represented by the eagle, who, of all the animated creation, in this respect stands pre-eminent.

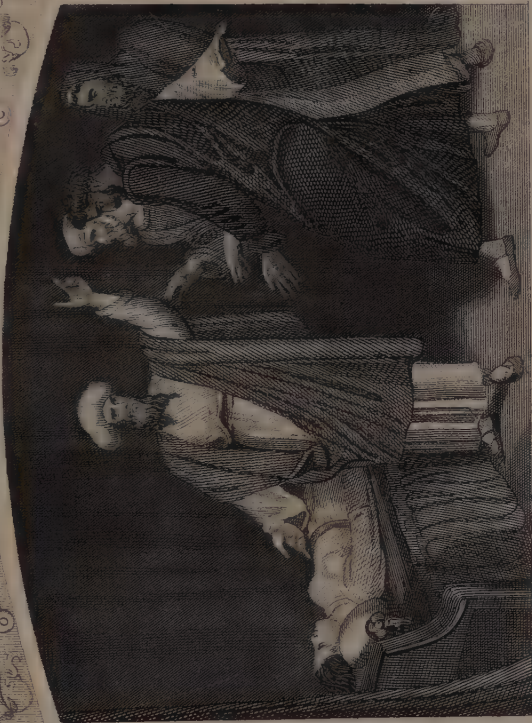
These things were shown Ezekiel when he was appointed to prophesy to Israel: and we may learn profitable lessons from them. Let us seek to attain wisdom, and understanding of God's will; let us be strong and bold in the utterance of it, and in the defence of his law let us be diligent and patient in the performance of our religious duties, never tiring in the good work; and, finally, let us be quick to perceive and appreciate the blessings of God's mercy, so that at the last, our souls may soar towards heaven, not like the eagle, to return to earth again, but ever to dwell with the angels.



THE DEATH OF EZEKIEL'S WIFE.

EZEK. CH. XLIV. V. 18.

EZEKIEL IS FORBID TO OWN  
HIS WOE, AND THUS OBTAIN RELIEF  
AND BY THIS SIGN THE JEWS ARE SHOWN  
THEIR LOSS WILL BE BEYOND ALL GRIEF.







## THE DEATH OF EZEKIEL'S WIFE.

"I spake unto the people in the morning : and at even my wife died ; and I did in the morning as I was commanded."

—EZEKIEL, chapter xxiv., verse 18.

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BEFORE CHRIST, 590 YEARS.

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As a sign to the Jews that the calamities that were to befall them should be so great as to be beyond all sorrow, Ezekiel was forbidden to mourn the death of his wife. The Lord said to him, "Son of man, behold, I take away from thee the desire of thine eyes with a stroke : yet neither shalt thou mourn nor weep, neither shall thy tears run down."

The prophet wept not at his wife's death, and this, so much at variance with the Jewish customs, excited the attention of the people, who desired to know the meaning of it. Ezekiel then told them that by it was prefigured their condition under the troubles with which they were yet to be visited. He answered them by the direction of God,—  
"thus saith the Lord God : Behold, I will profane my sanctuary, the excellency of your strength, the desire of your eyes, and that

## THE DEATH OF EZEKIEL'S WIFE.

which your soul pitieth ; and your sons and your daughters whom ye have left shall fall by the sword. And ye shall do as I have done,"—ye shall evince none of the signs of grief.

At the destruction of the devoted city, the Jews were not to be allowed even the consolation of openly bewailing their misery, but should "pine away for" their "iniquities, and mourn one toward another." At the last day the awful state of the hardened sinner, like that of lost Israel, will be past grief ; and his sighs and groans will be unavailing. He will then look back upon his ill-spent life, and be his own accuser ; he will think of the many admonitions he has despised, and the mercies he has made light of. Vain will be his supplications for Divine grace, for the Lord who is merciful, is also just, and will as assuredly punish the wicked as he will reward the virtuous.

Let us therefore seek for salvation while it is day, knowing that the night cometh in which no man can work. If we do this, thanks be to God, we shall not pine away under the weight of our afflictions ; for his Son has promised to bear our burdens.





## SHADRACH, MESHACH, AND ABEDNEGO.

“He answered and said, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt ; and the form of the fourth is like the Son of God.”—DANIEL, chapter iii., verse 25.

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BEFORE CHRIST, 580 YEARS.

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THE prophet Daniel was descended from the family of David, and when very young carried captive to Babylon. He was chosen, to dwell in the court of Nebuchadnezzar, and received the name of Belteshazzar. His three companions, Hananiah, Mishael, and Azariah, were named Shadrach, Meshach, and Abednego.

King Nebuchadnezzar having caused an image of gold to be made and set up in the plain of Dura, commanded that at the sound of certain music all his subjects should fall down and worship it, and that those who failed to do so should be cast into a burning fiery furnace.

Shadrach, Meshach, and Abednego, true to the religion of their fathers, failed to comply with the monarch's will ; and this

## SHADRACH, MESHACH, AND ABEDNEGO.

was made an occasion by some who were envious of their elevation to accuse them of disobedience to the king. They were brought before him, and, confiding in God, still refused to worship the image, which so enraged the king that he ordered the furnace to be heated seven times hotter than usual, and that they should then be cast into the midst of it.

God is ever found with his faithful servants in their affliction. His angel appeared in the furnace with these three young men, and arrested the violence of the fire, which burned nothing but the cords that bound them. Nebuchadnezzar, surprised at this miracle, bade them come forth out of the furnace, and by a decree commanded all his people to worship the true God, for said he "there is no other God that can deliver after this sort." He also "promoted Shadrach, Meshach, and Abednego, in the province of Babylon."

The great promise found in Isaiah (xliii., 2), "When thou walkest through the fire, thou shalt not be burned," was now literally fulfilled, and God's faithful worshippers were comforted and preserved by his presence.





THE HAND-WRITING ON THE WALL.

DANIEL.

DANIEL, WHEN CALLED ON TO EXPLAIN  
THE GREAT HAND-WRITING ON THE WALL,  
TELLS THE END OF BELSHAZZAR'S REIGN,  
AND OF SPOUL BABEL ON THE WALL.



## THE HAND-WRITING ON THE WALL.

“In the same hour came forth fingers of a man’s hand, and wrote over against the candlestick upon the plaister of the wall of the king’s palace: and the king saw the part of the hand that wrote.”—DANIEL, chapter v., verse 5.

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BEFORE CHRIST, 538 YEARS.

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BELSHAZZAR, king of Babylon, and grandson of Nebuchadnezzar, “made a great feast” to the principal lords in his kingdom. At this feast he commanded the gold and silver vessels that Nebuchadnezzar had carried from the temple at Jerusalem to be brought to him, when he not only drank from them himself, but caused his guests and his wives to do the same.

God was angry at the use thus made of the sacred vessels, and in the midst of this impious festival caused a hand to appear, which wrote on the wall words that foretold the downfall of Babylon, though to the king they were unintelligible. However, he was greatly troubled at their appearance, and sent for the astrologers, Chaldeans, and soothsayers to explain their meaning. This

## THE HAND-WRITING ON THE WALL.

they were unable to do, when the queen, remembering Daniel, had him sent for, in the hope that he would be able to interpret the mysterious hand-writing.

When Daniel came before the king, he rejected the presents that were promised him if he could explain the mystery, and reproving Belshazzar for his pride and idolatry, read and interpreted the writing. "This," said he, "is the writing that was written, MENE, MENE, TEKEL, UPHARSIN. This is the interpretation:—MENE; God hath numbered thy kingdom, and finished it. TEKEL; thou art weighed in the balances, and art found wanting. PERES; thy kingdom is divided, and given to the Medes and Persians."

Though Daniel predicted such terrible things, the king nevertheless honoured him. He clothed him in scarlet, put a chain of gold about his neck, and made him the third ruler in the kingdom. His predictions were soon verified, for "in that night was the king slain. And Darius the Median took the kingdom."



DANIEL IN THE LIONS' DEN.

*DANIEL'S CAPTIVITY.*

THOUGH SORE RESENT BY ENVIOUS MEN,  
DANIEL FROM DUTY NEVER SWAYED;  
NOW, CAST INTO THE LIONS' DEN,  
BY MIRACLE HE IS PRESERVED.



## DANIEL IN THE LIONS' DEN.

"Then the king commanded, and they brought Daniel, and cast him into the den of lions. Now the king spake and said unto Daniel, Thy God whom thou servest continually, he will deliver thee."—DANIEL, chapter vi., verse 16.

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BEFORE CHRIST, 538 YEARS.

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DARIUS the Median, having become master of the kingdom, greatly honoured Daniel, regarding him as a man full of the Spirit of God, (for he knew of the predictions he had uttered,) and he raised him to the highest office in the state.

As may be supposed, the prophet's exaltation failed not to make him enemies among the chief men of the court; but as his life was irreproachable, and as they were anxious to work his ruin with a show of justice, they sought to condemn him by some law that his religion would not permit him to observe. They accordingly persuaded the king to make a decree punishing all those with death who during the next thirty days should ask "a petition of any God, or man," except himself.

Daniel, preferring the law of God to the

## DANIEL IN THE LIONS' DEN.

law of man, was seen as usual at his window three times a day offering up prayers and thanks to his Maker, and was by his enemies denounced before the king as a rebel. This prince loved Daniel, and tried to deliver him from their hands, but they insisted that having once made a decree the law would not allow him to alter it. The weakness of the king was greater than his desire to save the prophet, and he reluctantly consented to his being cast into the den of lions. He, however, took the precaution to seal the stone which served to shut the entrance to the den, fearing more the cruelty of men than that of the lions, from which he hoped that the God of Daniel would deliver him. In this expectation he was not disappointed, for, on the following morning, going in haste to the den, he found that Daniel was still alive, and unhurt. He was so surprised and pleased at this miracle, that he caused him to be taken out of the den, and had those that had accused him cast into it, where they were immediately devoured by the lions.

Daniel was thus miraculously preserved from destruction "because he believed in his God."



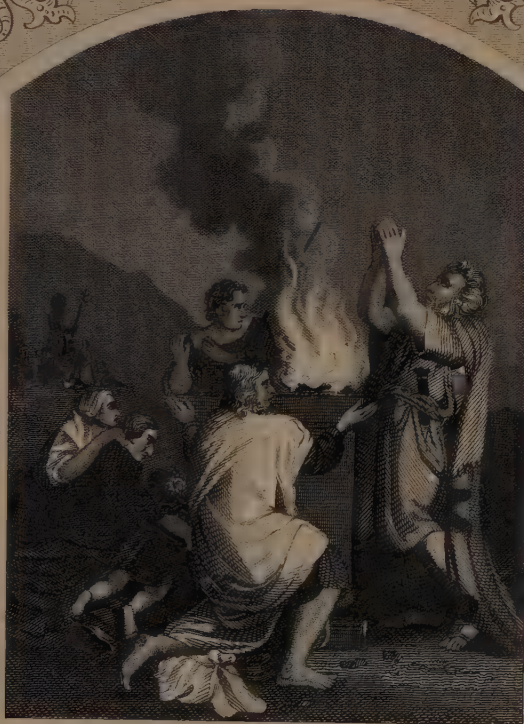
## GOD'S WRATH AGAINST ISRAEL.

in the mercy and grace of the Lord, they "call to Egypt, they go to Assyria." Though "they howled upon their beds," their cry was for temporal gifts, "corn and wine," and not for the unspeakable blessing of heavenly grace; without which the soul can know no true peace.

We must continually guard against the pride which tempts us to forget our duty, and which, without great care on our parts, often results from an increase of our worldly possessions, and makes us forget God and put our trust in riches. We are told by our Saviour how hard it is for a rich man to enter into the kingdom of heaven; and we know by experience that the possession of wealth, unless accompanied by increased diligence in religious matters, and an earnest desire to give a good account of our stewardship by the performance of charitable deeds, is but too apt to harden our hearts.

Let us fail not to glorify the Lord in the days of our prosperity, and he will then remember us in our adversity. If we forsake him, and put our trust in things of the earth, he will forsake us, and as surely visit us with his anger as he did the disobedient Israelites.





38

# ISRAEL'S INGRATITUDE.

THE CHURCH.

ISRAEL, UNGRATEFUL FOR THE LOVE  
OF GOD, TO SENSELESS IDOLS TURNED,  
SHE SACRIFICED IN BAALIM'S GROVE,  
TO IMAGES SHE INCENSE BURNED.

### ISRAEL'S INGRATITUDE.

return to the worship of the Lord; but they despised these admonitions, and persisted in their wickedness. God, in his justice, at length denounced terrible vengeance against all those who did not repent and turn to him.

May not the case of the disobedient Israelites be applicable to many of ourselves? Has not God also loved us in our weakness and helplessness? Has he not nourished us, and delivered us from the toils of Satan; showed us the path we ought to take; given us both temporal and spiritual food and drink,—the water of life,—and by his blessed word taught us how we are to serve him? He has done these things for all; and it is to be feared that but too many of us have not valued and shown our gratitude for them as we ought to have done. Many, despite the teaching and promises of Jesus Christ, have sacrificed their best hours to the worship of worldly idols. May all such reflect upon the punishment of Israel, and forsake the evil of their ways, ere they draw down upon themselves the dreadful effects of the divine anger.



# ISRAEL'S DELIVERANCE.

2012 GEORGE

WHEN ISRAEL SHALL HER FAULTS REPENT,  
AND TURN FROM ALL HER SINFUL WAYS,  
DELIVERANCE WILL THEN BE SENT  
TO BLESS HER IN HER LATTER DAYS.



## ISRAEL'S DELIVERANCE.

"I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there for my people and for my heritage Israel, whom they have scattered among the nations, and parted my land."—JOEL, chapter iii., verse 2.

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BEFORE CHRIST, 800 YEARS.

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JOEL the son of Pethuel, of the tribe of Reuben, was born in Bethoran. His discourse is chiefly directed to Judah, and would seem to have been uttered after the captivity of the ten tribes.

In the third chapter the prophet foretels the destruction of those who oppressed the Jews, together with other unbelievers, and promises God's blessing upon the church. At the final restoration of the Jews here spoken of, the Lord will "gather all nations, and will plead with them for" his "people."—"Egypt shall" then "be a desolation, and Edom shall be a desolate wilderness, for the violence against the children of Judah, because they have shed innocent blood in their land. But Judah shall dwell for ever, and Jerusalem from generation to generation."

## ISRAEL'S DELIVERANCE.

The destruction here threatened applies to all the enemies of God's church, which in the end will triumph over all that oppose it. Terrible will that day be to the wicked, but to the righteous a day of rejoicing; for the Gospel of Christ, then extended to the uttermost parts of the earth, and embraced both by Jew and by Gentile, will condemn the unbelieving, and uphold the faithful. The Christian will then glory in his strength, and rejoice in his Redeemer, while those who have rejected the waters to be obtained from the Fountain of Divine grace will, when too late, repent their folly and sin in bitter wailing and misery.

O that all those who live without God in the world, would awake from their dangerous slumbers while they have yet the time, and flee from the wrath to come. This life endureth but for a little; the next is for eternity. It therefore behoves us to make the best use of our stay on earth, and endeavour to attain a happiness hereafter that will endure for ever. This great boon cannot be too dearly purchased, even by an existence below of continued trouble in the cause of religion; for is not a blessed immortality cheaply bought at any price?





THE VISION OF AMOS.

*AMOS CH. VIII. VER. 1-3.*

THE NEAR APPROACH OF ISRAEL'S END.  
TO AMOS BY THE FRUIT IS SHOWN,  
IN THAT DREAD HOUR GOD WILL NOT LEND  
HIS EAR TO ISRAEL'S HOPELESS MOAN.





## THE VISION OF AMOS.

“Thus hath the Lord God shewed unto me : and behold a basket of summer fruit. And he said, Amos, what seest thou ? And I said, A basket of summer fruit. Then said the Lord unto me, The end is come upon my people of Israel ; I will not again pass by them any more.”—Amos, chapter viii., verses 1, 2.

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BEFORE CHRIST, 787 YEARS.

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TEKOA, a town of Judah, gave birth to the prophet Amos, who was a herdsman. He was, therefore, not educated in the Schools of the Prophets, but was called to the prophetic office by an express commission from God.

In the text before us the near approach of Israel's ruin is shown by a basket of summer fruit, gathered and ready to be eaten. The time of God's forbearance was drawing to an end, and the people were ripe for destruction. The repeated warnings they had had were unheeded, and the day of their desolation was now approaching ; for they had not repented of their sins, and were soon to suffer the penalty of them.

The Israelites had nothing to excuse their backsliding and idolatry : on the contrary there was every incentive to a different

## THE VISION OF AMOS.

course. They were a people chosen by God, highly favoured by him, and upon whom he heaped continual blessings. He had delivered them from their numerous enemies, provided them with teachers, chastened them, and promised them mercy upon a return to their duty. But all was of no avail; for they suffered their hearts to be hardened by Satan, and gave themselves up to the indulgence of unlawful pleasures. They oppressed the poor, and only thought of their own exaltation and personal benefit.

Let us constantly and earnestly pray to God that he will give us grace to withstand the temptations by which we are surrounded; that he will create in us new hearts, and a disposition to obey his word; and above all, teach us to practise deeds of charity and benevolence. If we seek we shall find; if we pray sincerely our prayers will be answered. The very best of us have faults that require mending, for none are pure, and a continual diligence is necessary on the part of those who would serve the Lord truly to avoid the committal of sin. How much more then are they who live in open rebellion to his commands ripening for the destruction that was foreshadowed by the basket of summer fruit.



# MOUNT ZION'S DELIVERANCE.

BY WILL OF GOD, THE PROPHET'S VOICE,  
PROCLAIMS A SAVIOUR SHALL APPEAR,  
THEN LET FALLIN' ISRAEL REJOICE  
AT THE GLAD TIDINGS SHE DOETH HEAR.



## MOUNT ZION'S DELIVERANCE.

“Upon mount Zion shall be deliverance, and there shall be holiness; and the house of Jacob shall possess their possessions.”—OBADIAH, verse 17.

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BEFORE CHRIST, 585 YEARS.

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OBADIAH is thought to have been contemporary with the prophets Ezekiel and Jeremiah, and to have uttered his prophecy after the destruction of Jerusalem by Nebuchadnezzar. It is contained in one chapter, in which the prophet declares God's judgments upon Edom, namely, that it shall be destroyed for its hostility to the Jews; and foretels the deliverance of the latter from the Chaldean yoke, and their ultimate triumph over their enemies.

In the seventeenth verse Obadiah promised that there should be deliverance and holiness at Jerusalem, and that their possessions should again be occupied by the house of Jacob. This prophecy was in a great measure fulfilled when the Jews returned to their own land; but it had also a more remote significance. It had allusion

## MOUNT ZION'S DELIVERANCE.

to the salvation of the Gospel, its extension over the whole earth, and the final conversion of the Gentiles to the true faith, the overthrow of unbelief, and the prosperity of God's Church.

At Christ's second advent the victory of his people will be complete; the dominion of his holy religion will be universal. They who have rebelled against his laws, and slighted his doctrines, shall then be brought low; while those who have waited upon him shall receive the reward of their fidelity, and find that "upon mount Zion" there "shall be deliverance, and holiness." The Divine Saviour of men shall then be Judge upon mount Zion; his word shall be a word of comfort and approval to the righteous, and a call to eternal life: while to the wicked his judgment will be a severe condemnation to the punishment that will be so justly due to them.

What a consolation is thus afforded to true Christians! In their afflictions let them remember the blessed promise of "deliverance," and derive comfort and support from it. Their enemies will not always prosper; their oppression will not endure for ever; the day of their release will arrive.

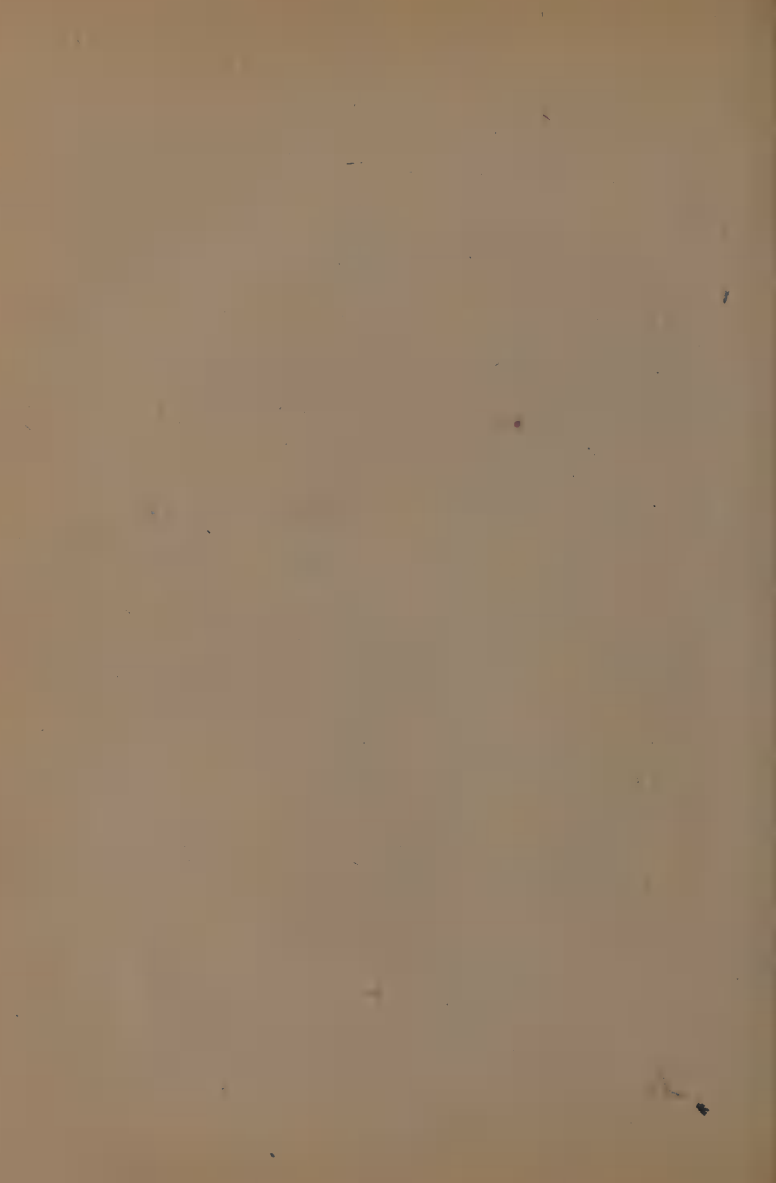


39

JONAH.

JONAH I. 1-17.

IN VAIN DOETH JONAH DISOBEY  
THE LORD, AND FROM HIS PRESENCE FLEE,  
A STORM O'ERTAKES HIM ON HIS WAY,  
AND HE IS CAST INTO THE SEA.





## JONAH.

“ They took up Jonah, and cast him forth into the sea: and the sea ceased from her raging.”—JONAH, chapter i., verse 15.

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BEFORE CHRIST, 862 YEARS.

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THE prophet Jonah was of the town of Gath-hopher, in the tribe of Zebulun; and is supposed by some to have prophesied in the latter end of the reign of Jehu, or in the beginning of that of Jehoahaz.

He was commanded by God to go to Nineveh, and predict its destruction, because of the crimes of its inhabitants, but instead of doing this he fled, and embarked for Tarshish. But God to show him the futility of opposition to his will, and that he can accomplish his designs, even by the resistance that men oppose to them, caused a tempest to arise, which compelled the mariners to throw overboard their merchandise, in order to lighten the ship. Jonah now recognised the chastening hand of the Lord, and going in his grief to the bottom of the ship, fell into a profound sleep. He was awoke, and when the mariners cast lots to

## JONAH.

know by whom the evil was brought upon them, the lot fell upon him. He then frankly acknowledged that he was the cause of their misfortune, and bade them cast him into the sea, which request, though with regret, they complied with. "The sea" then "ceased from her raging."

"Now the Lord had prepared a great fish to swallow up Jonah," and no sooner was he thrown into the water than he found himself in its belly, where he remained "three days and three nights." During this time he "prayed unto the Lord his God," who caused the fish to "vomit" him "out upon the dry land."

He now received from the Almighty a second command to go and preach to the Ninevites, and tell them that in forty days, unless they repented of their wickedness, Nineveh, which "was an exceeding great city," should be overthrown. Jonah this time performed his duty willingly and faithfully, and with such good effect that "the people of Nineveh believed God, and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least."





**IDOLATRY SHALL FALL.**

*MIC. CH. I. V. 7.*

IDOLATRY SHALL SOON EXPIRE,  
AND GRAVEN IMAGES BE BROKE,  
HER WAGES SHALL BE BURNED WITH FARE;  
FOR GOD'S JUST ANGER IS AWAKE.

## IDOLATRY SHALL FALL.

"All the graven images thereof shall be beaten to pieces, and all the hires thereof shall be burned with the fire, and all the idols thereof will I lay desolate."—MICAH, chapter i., verse 7.

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BEFORE CHRIST, 750 YEARS.

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THE prophet Micah is thought to have been born at Moressa, a village in the south of Judah. He foretold the calamities of Samaria, prophesied against Judah, and predicted the captivity of the ten tribes.

In the first chapter of his prophecy he shows the wrath of God against Jacob for idolatry, and calls on all the people to hear the judgments proclaimed with which Samaria and Jerusalem are about to be visited.—"Hear, all ye people; hearken, O earth, and all that therein is: and let the Lord God be witness against you." None would be secure from the visitation; neither the high or the low in degree, for the mountains should be molten, and the valleys should be cleft.

He particularly foretels the overthrow of idolatry, which was the cause of God's anger, and the destruction of the graven images. "The hires," or wages, "thereof shall be

## IDOLATRY SHALL FALL.

burned with fire." The vain idols that had been set up and adored by men, should be beaten to pieces, and their worshippers severely punished. The people would then see the folly of deserting the Lord and putting their trust in stocks and stones, and bitterly bewail the misery their perverseness had brought upon them.

May we in time take warning by the fate of others, and not place our dependence upon any worldly idols, but rather confide in God's mercy, who endureth for ever. May we also see the utter inadequacy of the things that are so eagerly sought after by the carnal mind to afford us a moment's consolation when the judgment of heaven shall overtake us. Let us pray to be brought to know the value of holy gifts, and of the sure reward that awaits those who lead a truly religious life. Let us not pay too much regard to the things of earth, for this may in time lead us to worship them as idols, and to forget our Father which is in heaven. He knows what we have need of, and if we first seek his kingdom, and his righteousness, for our soul's good, all that is necessary for the support of our bodies will be added unto us.



# THE FALL OF NINEVEH.

ISA. XLV. 1.

WOE TO THE CITY FULL OF LIES,  
 UTTER DESTRUCTION IS HER ENEMY.  
 USELESS WILL BE HER BITTER CRIES;  
 REPENTANCE THEN WILL COME TOO LATE.





## THE FALL OF NINEVEH.

“Woe to the bloody city! it is all full of lies and robbery the prey departeth not.”—NAHUM, chapter iii., verse 1.

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BEFORE CHRIST, 713 YEARS.

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THE learned are undecided as to the birth-place of Nahum, and the particular circumstances of his life are altogether unknown. His prophecy, consisting of three chapters, predicts the destruction of the Assyrian empire, especially of Nineveh, in the most lively and pathetic manner.

It will be recollected that Jonah was sent to preach to this city about one hundred and fifty years before, and that upon its repentance it was spared from the threatened judgment; but it had now relapsed into its former state of wickedness, and was ripe for destruction. Terrible was the visitation that was now to befall it, and justly merited by its licentiousness and superstition. Its capture was to be followed by grievous calamities, and its desolation was to be complete.

The best fortified cities, and the strongest

## THE FALL OF NINEVEH.

holds, are no defence against the power of God; for the Ninevites should be utterly unable to help themselves, and the Chaldeans and Medes should devour the land like canker-worms. Their sin was unpardonable.—“There is no healing of thy bruise; thy wound is grievous: all that hear the bruit of thee shall clap the hands over thee: for upon whom hath not thy wickedness passed continually?”

Sin has been the ruin of many a people besides the Assyrians, and there are numberless instances to prove that none can long prosper who forget God. If we throw aside his love, and give ourselves up to vice, we discard that which can alone support us when we are beset with difficulties, can alone give us confidence to assert our just claims, and can make us respected by our enemies. If we would be preserved in safety, we must seek to glorify the name of the Great Being, in whose hands are life and death, by a diligent observance of his laws. When he is against a people they must fall, but when he is for them he will prove their stronghold in the time of trouble, and make manifest his power for the good of those who trust in him.



**THE MAJESTY OF GOD.**

*ISA. XLII. 1-5.*

O GOD, THE SUN AND MOON STOOD STILL,  
MEETING IN THEIR HABITATION,  
AT THY MOST GREAT AND HOLY WILL,  
ISRAEL TO SAVE, THY CHOSEN NATION.



## THE MAJESTY OF GOD.

“The sun and moon stood still in their habitation : at the light of thine arrows they went, and at the shining of thy glittering spear.”—HABAKKUK, chapter iii., verse 11.

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BEFORE CHRIST, 626 YEARS.

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HABAKKUK was most likely contemporary with Jeremiah, for the subject of his prophecy is the same as that of the latter, and upon the same occasion,—the destruction of Judah and Jerusalem by the Chaldeans.

In the third and last chapter of his prophecy, he prays to God, and extols his power and greatness. He beseeches God for his people, and calls to mind former deliverances.—“O Lord, revive thy work in the midst of the years, in the midst of the years make known ; in wrath remember mercy.”

The whole of the prayer is in a high strain of poetry, but the parts of it in which he describes God’s majesty are particularly beautiful.—“His glory covered the heavens, and the earth was full of his praise. And his brightness was as the light.—The mountains saw thee, and they trembled: the overflowing of the water passed by: the

## THE MAJESTY OF GOD.

deep uttered his voice, and lifted up his hands on high. The sun and moon stood still in their habitation: at the light of thine arrows they went, and at the shining of thy glittering spear.—Thou wentest forth for the salvation of thy people, even for salvation with thine anointed.”

When God appeared in his glory the powers of nature were shaken, and her course changed to save his chosen people. The sun and moon stood still that the armies of Israel led by Joshua, might overcome their enemies, and show the universal power of their Divine Master. As the Jews were led by Joshua, so shall the true Christians be led by the Saviour to victory; for the wonders done of old for the Israelites were as nothing compared to those which were done when the Son of God suffered for the sins of his people, and overcame the dominion of Satan. The face of nature was darkened; and the Divinity of Christ was proved by his glorious resurrection and ascension. But his second coming will still more fully evince his glory and majesty, for he will then overthrow all that shall be opposed to him, and all who have afflicted and caused suffering to his followers.



### ASSYRIA'S DESTRUCTION.

2488 DELAYED.

THE LORD WILL SOON SKETCH OUT HIS HAND,  
AND THEN HIS MIGHTY POWER EMPLOY  
AGAINST THE NORTH, ASSYRIA'S LAND,  
WHICH IN HIS WRATH HE WILL DESTROY.





## ASSYRIA'S DESTRUCTION.

“He will stretch out his hand against the north, and destroy Assyria.”—ZEPHANIAH, chapter ii., verse 13.

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BEFORE CHRIST, 630 YEARS.

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ZEPHANIAH lived in the reign of Josiah, and prophesied against Judah. He also foretold the destruction of the enemies of the Jews.

Speaking of Assyria, he says, the Lord “will stretch out his hand against the north, and destroy Assyria; and will make Nineveh a desolation, and dry like a wilderness.” The desolation of the city should be so complete, that “flocks” should “lie down in the midst of her,” and wild birds inhabit her deserted mansions. The place where the voice of man was once heard should then only resound to the cries of its winged inhabitants.

And this was to be the fate of “the rejoicing city that dwelt carelessly,” that in her pride and exaltation forgot the Giver of all things. She was puffed up in her own conceit, was presumptuous, and oppressive;

## ASSYRIA'S DESTRUCTION.

for she "said in her heart, I am, and there is none beside me." Behold now the low, mean, and wretched state to which she is to be reduced; so contemptible will she become that "every one that passeth by her shall hiss, and wag his hand."

Dreadful is the condition of those who have the word of the Lord against them; for nothing that he has said shall fail to come to pass, and they who have afflicted his people will be surely reckoned with and punished. In the day of their trouble the haughty and insolent in prosperity will meet with no commiseration; their sufferings will be unlamented, and none will be found to relieve their woe: on the contrary, they who pass by shall wag their hands.

God's people in all ages have been reproached and reviled by the world; but they will one day be restored to their rights, and receive the reward of their fidelity. They who have oppressed them shall then, like Assyria, be destroyed, and their abodes become a desolation; while the victims of their tyranny shall have their sorrow turned into joy, and their mourning into songs of praise for the great things the Lord hath done for them.





**ZECHARIAH'S VISION OF THE FOUR HORNS.**

THE ANGEL OF THE LORD HATH OPPRESSED  
 THE LAND, AND SCATTERED WIDE  
 THE PEOPLES, AND THE LAND IS DESOLATE,  
 AND THE TEMPLES ARE RUINED.

## ZECHARIAH'S VISION OF THE FOUR HORNS.

"Then lifted I up mine eyes, and saw, and behold four horns."  
—ZECHARIAH, chapter i., verse 18.

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BEFORE CHRIST, 519 YEARS.

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ZECHARIAH was the son of Berechiah, and the grandson of Iddo. The time and place of his birth are unknown; some suppose him to have been born at Babylon during the Jewish captivity; while others think he was born at Jerusalem, before the tribes of Judah and Benjamin were carried away. In his prophecy he reproves sin, exhorts to repentance, threatens the impenitent, and encourages those that fear God with comfortable promises of mercy and redemption.

In one of the visions with which the Almighty favoured him he beheld four horns, and on enquiring of the angel that "talked with" him what they were, was told that they were the horns which had scattered Judah, Israel, and Jerusalem. These horns were emblems of power, strength, and violence, and of the enemies of the Jews. The Lord then showed him four carpenters, sent to

## ZECHARIAH'S VISION OF THE FOUR HORNS.

"cast out the horns of the Gentiles," that is, to overthrow the enemies of God's church.

The foes of religion are to be found on every side; strong, powerful, and eager to persecute her followers; so much so indeed as to dismay the weak, and cause them to despair of their safety. But let their faith in God's might uphold them, for he will raise up ministers to defeat those who would crush his people; will provide workmen to do all the work that is to be done in the way of their deliverance. As in Zechariah's vision there was a carpenter for every horn, so on earth shall there be appointed means of salvation for all who truly seek it, by which they will be able to overcome their opposers, who would lead them to destruction.

Though the power Satan is permitted to exercise be great, he is only suffered to use it as a test of man's faith and obedience. The power of the Lord is incomparably greater, and he has promised to protect all who put their trust in him from the machinations of the Evil One who would destroy their souls. Let us then be prepared to encounter our most deadly enemy, armed with confidence in God, and a firm belief in the redemption promised us through Jesus Christ.



**ZECHARIAH'S VISION OF THE FOUR CHARIOTS.**

*ZECH. CH. IV. V. 1.*

THE MIGHTY LORD CAN EVER CONTROL  
THE HEAVEN ABOVE, AND EARTH BELOW;  
TEEN, JOYFUL, PRAISE HIS NAME, MY SOUL,  
FROM WHOM GREAT MERITS GRASSLESS FLOW.





## ZECHARIAH'S VISION OF THE FOUR CHARIOTS.

"I turned, and lifted up mine eyes, and looked, and, behold, there came four chariots out from between two mountains; and the mountains were mountains of brass."—ZECHARIAH, chapter vi., verse 1.

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BEFORE CHRIST, 519 YEARS.

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THE vision of the four chariots, seen by Zechariah, seems to represent the ways of Divine providence in the disposition of events which govern the world below. The decrees of heaven are immutable, whether in public, or in private affairs; and however much they may appear at variance with our interests, it is our duty to submit to them cheerfully.

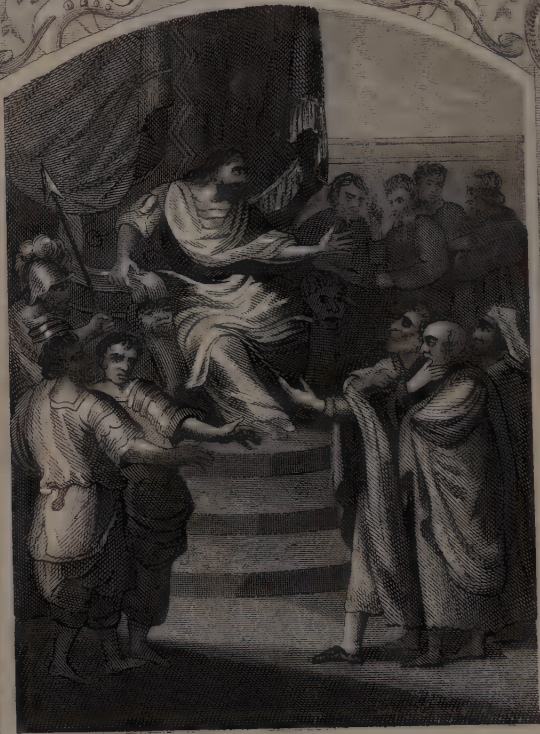
The chariots beheld by the prophet were drawn by horses of different colours, and their significations were as follows: the first, red, war and bloodshed; the second, black, the terrible consequences of war, such as famine, pestilence, and desolation; the third, white, a return of comfort, peace, and prosperity; and the fourth and last, grisled and bay, days of prosperity and days of adver-

## ZECHARIAH'S VISION OF THE FOUR CHARIOTS.

sity. The motion of God's providence is swift and strong like that of chariots; and his will is as immoveable as mountains of brass. The four chariots represent the "four spirits of the heavens, which go forth from standing before the Lord of all the earth," and by their secret influences upon the spirits of men are the designs of Providence carried out. History records events which happened near the time when this vision was sent to Zechariah, and to which it seems to refer.

Mortal man must not presume to condemn the judgments of his Maker; for however dreadful at the time their consequences may appear, they are all made to work together for good. They proceed from the Source of perfect wisdom, justice, and truth; from One who cannot err, and whose ways, though not always to be understood by mankind, are invariably full of mercy. God made the world, and ever cares for, and watches over it; for he so loved the world that he sent his only Son to save it. He feeds the fowls of the air, and clothes the grass of the field; and will surely provide for man, whom he has made in his own image, and will not inflict upon him unnecessary woe and suffering.





THE PRIESTS REPROVED.

MALCH. II. 1.

YE PRIESTS, WHO WORTHILY NEGLECT  
TO PRAISE AND GLORIFY GOD'S NAME,  
A WARNING TAKE;—IN TIME REBELLY,—  
REPENT,—HIS RIGHTEOUSNESS PROCLAIM.

## THE PRIESTS REPROVED.

"Now, O ye priests, this commandment is for you. If ye will not hear, and if ye will not lay it to heart, to give glory unto my name, saith the Lord of hosts, I will even send a curse upon you, and I will curse your blessings: yea, I have cursed them already, because ye do not lay it to heart."—MALACHI, chapter ii., verses 1, 2.

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BEFORE CHRIST, 397 YEARS.

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THE prophet Malachi probably lived in the time of Nehemiah. In his prophecy, which supposes the temple to be built, and the worship of God to be established there, he reproves the priests for the neglect of their covenant with the Lord.

The priests justly merited the censure that was conveyed to them through the prophet; for they had not only neglected the ordinances of God as made in the Levitical law, but had acted in opposition to them. He alludes to the covenant the Lord made with Levi, of whom he says "the law of truth was in his mouth, and iniquity was not found in his lips," and blames the priests for corrupting it. He tells them that "the priest's lips should keep knowledge, and" that "they should seek the law at his mouth;"

### THE PRIESTS REPROVED.

but they had "departed out of the way" and had "caused many to stumble at the law."

The ministers of religion are the messengers of the Lord, and it is their duty to make known to the people the will of their Master; their lips should keep knowledge for the people, and be ever ready to impart it to them. Theirs is a great trust, and great will be their punishment if they fail to execute it to the best of their ability and power; they must not only preach the Word, but must set a good example by leading a life in accordance with it. Many of the priests of Israel neglected these things, and thus misled the people and incurred God's displeasure, who for their iniquity made them contemptible in the eyes of those who should have respected them.

It is the duty of the people also to seek instruction from those who are appointed to teach them the way of the Lord; and to be diligent in their attendance at divine worship. They must themselves be anxious for the salvation of their souls, must be eager to embrace every opportunity of proving their desire to serve God in spirit and in truth; for unless they do this the exertions of their teachers will be of little avail.







